

**PASTORAL CARE IN POST-VIOLENCE SITUATIONS:
TENDING TO THE VISIBLE AND INVISIBLE WOUNDS
OF SURVIVORS IN THREE COMMUNITIES
IN MANICALAND PROVINCE OF ZIMBABWE**

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Presented to

the Faculty of the

Claremont School of Theology

In Partial Fulfillment of

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Doctor of Philosophy

by

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CLAREMONT
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This Dissertation, written by

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has been presented to and accepted by the Faculty of
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ABSTRACT

PASTORAL CARE IN POST-VIOLENCE SITUATIONS: TENDING TO THE VISIBLE AND INVISIBLE WOUNDS OF SURVIVORS IN THREE COMMUNITIES IN MANICALAND PROVINCE OF ZIMBABWE

Mazvita Margaret Machinga

Exposure to political violence has caused after-effects that have negatively and positively impacted survivors in the Manicaland Province of Zimbabwe, necessitating the need for healing and reconciliation. This dissertation is a qualitative research study of pastoral care practices that facilitate healing and reconciliation of survivors in Manicaland's post-political violence situation. This study identifies pastoral care practices that effectively tend to the visible and invisible wounds of survivors. Why? This is because, in Zimbabwe, there has been organized violence with political objectives. The violence affected people in different ways. For over a decade, this political violence has fractured communities and ruined the lives of millions of survivors in Zimbabwe. Thus, healthy coping skills become vital for the healthy biopsychosocial and spiritual well-being of survivors and for survivors to reach their full potential.

The findings in this dissertation are grounded in the views of seventeen survivors of political violence and three pastors' focus groups. The participants were asked about their views on what constitutes effective pastoral care practices in post-political violence situations. The participants' responses were analyzed and interpreted through practical theological and transpersonal lenses. A new theological construction, namely the Theology of Rebuilding is proposed. The dissertation is concluded by suggesting the Empowering Pastoral Care model (EPC), as a tool to address specific needs of survivors and communities in post-violence situations. The EPC model, which culminates in a

faith-based response to survivors of political violence, is a compilation of the survivors' input and what they wish churches could do to help them cope with the after-effects of political violence.

To my parents

Langton and Getrude Mukahanana, and to the Church of the living God especially those who have the passion to be used by God as agents of healing and reconciliation in deeply divided, hurting communities. I want this work to serve as continual reminder about an important responsibility of the Church

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ABBREVIATIONS

EPC	<i>Empowering Pastoral Care</i>
TPV	<i>Traumatic Political Violence</i>
PTSD	<i>Post-traumatic Stress Disorder</i>
PTG	<i>Post-traumatic Growth</i>

Chapter 1

HEALING AND RECONCILIATION: EVERYONE'S RESPONSIBILITY

Introduction

In our setting, nyaya dzematongerwe enyika dzakauya heavily kumachechi, the political pressure yakauya yakabatana nechiwanhu chedu, handiti munoona kuti message iri kutaurwa nemapoliticians ngeyekuti zviro zvizvi takazvipihwa nemidzimu hatifaniri kuzvirekera. Zvakuenda ku affect communities and people are sidelining each other?¹ [In our communities, political violence came heavily on people and churches, the political pressure combined with our African traditional culture continue to bother survivors, especially as politicians keep coming with the message that nothing will succeed if people take loosely the legacy that was left by our ancestors.(translation mine).]²

As a retired professional, prominent member in his community, and one who was dragged from his house before being physically beaten, Chigere's comment illustrates well the complexity and the context of the healing and reconciliation process in Manicaland Province of Zimbabwe. It is not possible to understand the healing and reconciliation process without the religious, cultural and political dimensions of the Manicaland people. For, in Manicaland Province, healing and reconciliation have ecclesiastic as well as political and cultural dimensions.³ As asserted by A. Moyo, "healing and reconciliation is not confined to ecclesiastical or spiritual matters, there are cultural and social matters too, that matter."⁴ Beside the Zimbabwean government and the traditional cultural efforts, religious institutions, such as churches, have a substantial role in promoting the well-being of communities and individuals living in the aftermath of

¹ Chigere, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 28, 2011.

² Please note that throughout the whole dissertation all translations of research participant interviews are mine.

³ A thick description of healing and reconciliation are provided in chapter two of this dissertation.

⁴ Ambrose Moyo, "Religion and Political Thought in Independent Zimbabwe" in *Church and State in Zimbabwe*, ed. Carl Hallecreutz and Ambrose Moyo (Gweru: Mambo Press, 1988), 197-214.

political violence.⁵ Laiza a research participants reiterated this point by saying, “muZimbabwe munoumu, wanhu wachine confidence neubasa hwechurch mukubatsira wanhu wane matambudziko.”⁶ [“In Zimbabwe, the general population still has confidence in churches role in helping those in crisis.”]⁷ This is why some political leaders have been encouraging involvement of churches in the Zimbabwe healing and reconciliation process.⁸ While different faith groups and religious institutions in Zimbabwe have been putting some effort to foster healing and the rebuilding of lives, my focus in this dissertation is on the pastoral care practices offered through the Christian faith tradition.⁹ When it comes to post-political violence interventions, Christian churches in Zimbabwe remain important religious and social institutions that facilitate healing and reconciliation. Their role should not be overlooked since religious and spiritual resources are a great source of strength and comfort for survivors.¹⁰

Ever since the socio-economic political crisis in Zimbabwe, and in the absence of psychological interventions, the survivors’ spiritual resources have been their main source of hope and healing. One hundred percent of the survivors that I interviewed reported that they favor spiritual and religious interventions over political and structural interventions. As asserted by Peter, a survivor of political violence, “Rubatsiro rwechechi

⁵ Traditional cultural efforts come in various ways of indigenous healing methods such as rituals and ceremonies.

⁶ Laiza, interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

⁷ The term “churches” refers to the visible congregations of believers in Christ, in which the scripture is preached, and the sacraments are administered.

⁸ Caiphas Chimhete, “Organ Struggles to Find Healing Formula,” *The Standard*, July 10, 2011, <http://www.thestandard.co.zw/local/30468-organ-struggles-to-find-healing-formula-.html> (accessed July 30, 2011).

⁹ The term “Christians” in this dissertation refers to believers who pay allegiance to conventional traditions, believing in the salvation of God through Jesus Christ. In my home country of Zimbabwe, there aren’t so many forms or variations of practiced Christianity as seen in the USA. It is mostly Christians from mainline churches and African Independent Churches.

¹⁰ Shona people are one of the groups of the indigenous people of Zimbabwe. The Shona people are part of the large Bantu tribe that is found in the Southern African region.

ngerwe munhu wese, chechi inofanira kubatsira tese mumisha umu.”¹¹ [“Pastoral care that is offered by religious institutions benefits all members of the community and should be extended to everyone.”] Peter talks about how churches should not discriminate when offering pastoral care at grassroots levels.¹² Churches that have been helping survivors cope with the after-effects of political violence have been reaching out to everyone with acts of care. In this dissertation, my interest lies in identifying pastoral care practices that have effectively tended to the visible and invisible wounds of survivors. In my exploration of the nature of effective pastoral care practices and the survivors’ transpersonal realities, I quote the actual participants’ words in Shona and translate them to English.¹³

Even though the political violence in Manicaland was a terrible experience, I saw resiliency and a sense of hope in some of the survivors that I interviewed. Hence, my work is informed by the multiple realities and the subjective meanings of these research partners’ experiences of the post-political violence and of pastoral care practices. Without effective pastoral care practices that attend to survivor’s woundedness, a feeling of victimhood remains an integral part of survivors, thereby, affecting their ability to function.¹⁴ If pain, anger and grief of survivors are not given appropriate pastoral care and attention, survivors’ feelings, thoughts, and behaviors are impacted. As pointed out by Jonasi, another research participant:

¹¹ Peter, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 28, 2011.

¹² By grassroots, I mean general populacy at local village communities.

¹³ Roger Walsh views transpersonal as experiences in which the sense of identity or self extends beyond (Trans) the individual or personal to encompass wider and deeper aspects of humankind, life, psyche, and cosmos. Roger Walsh and Frances Vaughan, *Paths Beyond Ego: The Transpersonal Vision* (Los Angeles: J.P. Tarcher/Perigee, 1993), 207.

¹⁴ By victimhood, I mean a state or perception of staying trapped in the mindset of being a victim, in a manner that disables one from functioning. One who is liberated from the trap will move beyond the trauma to transcending over the negative effects of the trauma.

Apo ndakasvikirwa netsaona, ndakarasikirwa nembatya dzangu hazvina kunyanya kundi affect when I went to church, pane akauya akandipangidza kuti tiri tese, akandicomfort, and helped me, saka issue inoita kuti munhu arambe achirwadziwa, kushaya care.¹⁵

[When I was faced with this crisis, I lost my clothes, but the attention and help that I got from church made my burden lighter. I felt there were other people who were empathizing with me.]

Jonasi recalled how his church community's caring response relieved his suffering and reduced the impact of his crisis. The church members acknowledged what happened to him, and went beyond empathizing with him, to the actual offering of material support that John needed. The Centre for Peace Initiatives in Africa speaks to this when it says, "grief associated with unacknowledged and unforgiving wounds are often passed down to the generations that follow, thereby, creating a widening gap of estrangement, fear, and hatred which in turn increase the likelihood of further violence."¹⁶ Regrettably, in the post-political violence period many survivors' past hurts and losses still need attention and validation. Most survivors' painful experiences remain secret, as asserted by Peter:

Kwedu uko hapana uyo ndakazwa arikumbotaura nezvedambudziko rake, kuti uzvitaure you are not quite sure, unomakwa, unenge uine fear saka hausununguku, masurvivors hatina confidence of protection. Intimidation is still around in some areas.¹⁷

[In my community, I have not heard of anyone saying their experiences, people are not free to share about their experiences because we are not quite sure of what will happen after that. There is no confidence of protection. Intimidation is still around in some areas.]

¹⁵ Jonasi, interview by Mazvita Machinga, Manicaland Zimbabwe, October 14, 2011.

¹⁶ The Centre for Peace Initiatives in Africa, *Zimbabwe: The Next 25 years*, (Benaby Printing and Publishing : 2005): 33.

¹⁷ Peter, interview by Mazvita Machinga, Manicaland Zimbabwe, October 14, 2011.

This situation is not different from another Zimbabwean incident, the Gukurahundi which happened in Zimbabwe in the 1980s, when people stayed silent in fear of their lives.¹⁸ Thirty years later the wounds are still fresh in the communities who lost their loved ones. The issue is not yet resolved and subsequent generations are still mourning and demanding compensation from the Zimbabwean government.¹⁹ The silence, and in some cases the denial, has been hindering the Gukurahundi survivors' recovery processes. My experience with some of the survivors confirms the significance of a safe space to share experiences.

During the interviews, participants had a hard time moving on from telling their painful experiences to talking about experiences of pastoral care practices. Participants were fixated in the narration of pain, what was done to them and how that impacts their lives. They had found a safe space to vent their emotions in front of a caring person. It was clear that their experiences had not been validated or acknowledged. Noah Cannon affirms the dangers of not acknowledging or paying attention to survivors' experiences by saying, "when needs are neglected, misunderstood or denied by others or by one self, harm to all people concerned may result."²⁰ I empathized with the participants as they narrate their stories. All they wanted was to tell their painful experiences to someone who listens non-judgmentally, a thing which had been difficult for them because of fear and denial. Numerous research participants also presented similar feelings. For instance, Tafara, a research participant said, "Kutotaura uku it's my first time, unongozvichengeta

¹⁸ The Gukurahundi genocide happened in Zimbabwe in the 1980s where over 20 000 citizens were massacred for political reasons. Villages were wiped out during the massacres.

¹⁹ Moses Muchemwa, "Ndebeles Demand Gukurahundi Compensation," *The Zimeye*, November 26, 2009, <http://www.zimeye.org/?p=10707>(accessed on October 9, 2011).

²⁰ Nona H. Cannon, *Roots of Violence, Seeds of Peace in People, Families and Society* (San Diego, CA: Miclearoy Publishing, 1996), 57.

mumwoyo ukapusa unofa nekungotaura taura nezvehealing zvinotyisa.”²¹ [“I have never talked to anyone about this; it is a secret because you can die if you tell. Talking about healing is frightening in our communities.”]

For Josiah, another participant, the feelings were the same:

Wanhu wedu warikuda kuti wataure, they are storing a lot of things in themselves like hurt, they have a lot of baggage, ndakarwadziswa, musha wangu wakapiswa, masurvivors hawana confidence yeprotection, and they do not feel secured.²²

[Our people have the desire to share their experiences. They are storing a lot of things in themselves like hate, they have a lot of baggage, I am hurt, my home was burned etc. However, survivors have no confidence of protection, they do not feel secured.]

It was a humbling experience for me to be a witness to the survivors’ stories. As I listened to the survivors’ stories, I wrote down the theological and psychological needs that emerged from their accounts.

A notable component of this dissertation is the researcher’s interpretation of the survivors’ experiences through the lenses of theology, social sciences, and transpersonal experiences. Through practical theological methods, I bring the accounts of survivors into dialogue with David Tracy’s revised correlational method and Thomas Groome’s share praxis in praxis approach. I also use Christian traditions as represented by Jurgen Moltmann, Dietrich Bonhoeffer, Donald Capps, and Andrew Lester in my theological reflection. The results from the reflection process is the identification of pastoral care practices that are effective in post-political violence situations and proposal of (1) a pastoral care model that can facilitate healing and reconciliation and (2) a new

²¹ Tafara, interview by Mazvita Machinga , Manicaland Province, Zimbabwe, October, 2011.

²² Josiah, interview by Mazvita Machinga , Manicaland Province, Zimbabwe, October, 2011.

theological construction that informs pastoral care practices in Manicaland post-political violence situations.

In addition to the above, I am also interested in examining how, during the healing and reconciliation processes, pastoral care practices relate to Shona transpersonal perspectives. African worldviews recognize the role of spiritual paradigms of human life, thereby, reinforcing transpersonal perspectives.²³ In African anthropology, it is difficult to deal with human beings apart from their spirituality, cultural beliefs and identity.²⁴ The *Vadzimu* or the Holy Spirit are believed to constitute an invisible community within the community of the living, always around their human beings' day-to-day life, caring for them and participating in their joys and sorrows.²⁵

From a Shona cultural perspective, recognizing cultural identity includes embracing transpersonal perspectives and African spirituality. Masiwa Ragies Gunda, a Zimbabwean scholar, affirms this recognition by saying:

For the Shona there is a dual worldview, the world of the living and world of the spirits. The world of the spirits is not seen as geographically removed from the living world, rather it permeates the world of the living. This is seen from the Shona phrase relating to the world of the spirits: *Vari Kumhepo* (designating the living dead.)²⁶

John Mbiti, an African theologian, affirms this point in his book, *African Religions and Philosophy*, by saying, "religion permeates into all the departments of life so fully that it

²³ By African, I refer to the Sub-Saharan region, tribes located south of the Sahara; it contrasts with tribes in North Africa that are part of the Arab World.

²⁴ Joe Kapolyo, *The Human Condition: Christian Perspectives through the African Eyes* (Downers Grove, IL: Intervarsity Press, 2005), 117. Kapolyo is an African theologian and educator from Zambia.

²⁵ Religion in Zimbabwe, "African Traditional Religions," <http://relzim.org/major-religions-zimbabwe/traditional-religions/> (accessed September 18, 2011.) *Vadzimu* is the indigenous name for ancestral spirits.

²⁶ Masiwa Ragies Gunda, "Christianity, Traditional Religion, and Healing in Zimbabwe: Exploring the Dimensions and Dynamics of Healing among the Shona," *Swedish Missiological Themes* 95, no. 3 (2007): 2-11. http://www.teol.uu.se/digitalAssets/6/6199_smt3_07.pdf (accessed November 2011).

is not easy or possible always to isolate it.”²⁷ In other words, when doing pastoral care for African Shona people, the practices should be located in the context of personal and transpersonal experiences. I chose transpersonal as the dialoguing cognate because both the pastoral care discipline and Shona transpersonal perspectives share the view that apart from psychological, physical, and social aspects, humans are viewed as intuitive, mystical and spiritual beings. Roger Walsh and Frances Vaughan also share the extensiveness of transpersonal by claiming that, “transpersonal approach places personal concerns within the larger context that acknowledges the importance of both personal and transpersonal experiences.”²⁸ In its richness, the Shona transpersonal reality views human beings from a holistic perspective, mind, spirit, body, and soul. Thus, pastoral care practices with survivors in Manicaland have to look beyond the personal, reaching out to all the components toward a more communal and transpersonal paradigm. The pastoral care practices must involve working with the whole and within a larger context of spiritual experience unfolding.²⁹ When working with Shona survivors, care needs to go beyond the traditional therapeutic approaches, because there are profound spiritual realities which must be confronted. For instance, Hamuna, a survivor of political violence, commented, “mazimweya acho ari kubva all over, kunyanya maperpetrators wanofunga kuti wakaridzirwa hosho pamwe zvimweya zviya zvinoenda.”³⁰ [“There are angry and alien spirits that people are grappling with (especially perpetrators) and they

²⁷ John S. Mbiti, *African Religions and Philosophy* (London: Heinemann, 1969), 1. John Mbiti is an African theologian and biblical scholar.

²⁸ Walsh Rogers and Frances Vaughan, eds., *Paths Beyond Ego: The Transpersonal Vision* (Los Angeles: J.P Tarcher, 1993), 4.

²⁹ From the Shona cultural perspective the larger context of spiritual experience is the cosmology which encompasses cultural values, norms and traditions, spirit beings: ancestors, divinities, nature and natural forces. To Africans, this spirit world is in constant interaction with the material world of humans, greatly influencing the way they think, feel and behave.

³⁰ Hamuna, interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

are coming from all directions. There is need for spiritual interventions to confront these spirits.”] With the Shona understanding that connects what happens in the material world to the spiritual world, pastoral care and its consideration of spirituality is an appropriate care tool.

The incorporation of theological, psychological and cultural perspectives of care when tending to survivors of political violence makes it possible to address the multi-faceted needs of the survivors. This means that no single healing and reconciliation strategy is all-encompassing to address post-violence effects. This view is also supported by survivors’ contributions at a healing and reconciliation workshop that was held in Mutare, Zimbabwe in 2009. At this workshop, it was acknowledged that multi-layered and multi-disciplinary care approaches which happens both at personal and communal levels yield holistic outcomes.³¹ It is also clear that, for Manicaland survivors, healing and reconciliation efforts are centered and rooted in the quality and value of relationships. This includes relationships with self, with the other, with the spiritual realms as gatekeepers, and with God as the creator.³² Listening to the survivors’ stories, it is clear that healing and reconciliation are not fixed end-states, but instead, they are continuous journeys defined by intentional efforts of transforming pain and rebuilding of lives.

³¹ Survivors attended a healing and reconciliation capacity building workshop that I organized in Mutare, Zimbabwe in November 2009 to share their experiences.

³² In the Shona cultures, spiritual realm means God and the ancestral spirits. In traditional Shona, gatekeepers mean the spirits of the dead as guardians of the traditional practices and mediators to disseminate information between the physical world, the divinities, and God the creator. They make sure the traditional requirements and responsibilities are honored by the living.

Interest in the Study

Family and Personal Experiences

This research study is important to me because I am both a survivor of political violence and a pastoral caregiver. The background to this paper stems from my family life experiences and my personal experience in interacting with survivors whose needs have been unattended to during the post-political violence period in Manicaland. My family's experience of violence occurred when my maternal grandfather and my uncle were murdered at a village political base.³³ What is so painful is that, contrary to African traditional Shona culture and Christian tradition in Zimbabwe, my grandmother had to carry the deceased in a wheelbarrow and bury them without family around. Under normal circumstances in this culture, mourning and burial is a communal exercise, where communities gather and rally behind the bereaved in honor of the deceased. As asserted by Maake Masango, a practical theologian at the University of Pretoria, "in the African community or village, human life is sacred and must be preserved, defended, supported and enhanced as a matter of priority above everything else."³⁴

Unfortunately, because of political violence things did not typically work as they should. My grandmother buried my grandfather and my uncle in shallow graves in the backyard of her house. My mother and her siblings could not immediately join my grandmother because of death threats. Rumors were circulating in the village that the perpetrators were targeting the whole family and so if any of the children were to join my

³³ These are hidden places located in villages or residential areas where locals are taken and they are interrogated and tortured by political party extremists.

³⁴ Maake Masango, "The African Concept of Caring for Life," *HTS Theological Studies* 61, no. 3(2005): 915-25, under AOSIS Openjournals, <http://www.hts.org.za/index.php/HTS/article/view/465>.

grandmother in mourning, they would be putting their lives at risk. It was painful to watch my mother and her siblings grieving and not being able to join my grandmother during such a difficult moment of bereavement. In order to save their own lives, my mother, her sisters and brothers could not be there to bury my grandfather and my uncle. As if this were not enough, neighbors and extended family in the village where my grandmother lived were afraid to go and console her because doing so would endanger their lives too. Even church leaders and members from my grandmother's church could not be there to console her. Non-family village members who wanted to openly express sympathy to my grandmother risked losing their lives also. On the part of my grandmother, the failure of her church to journey with her during such a difficult situation was a sign of betrayal and abandonment. The lack of response from her church and the trauma disrupted her previous understanding of life in community. Also, what happened is a clear picture of fragmented societal support systems, which normally buffer community members. Because of my pastoral identity, I deeply realize that my grandmother did not receive the pastoral care and support that she so desperately needed during this crisis. She was separated from her family and she also felt abandoned by her church. My grandmother had emotional, psychological suffering, and had various physiological problems like continuous headaches and hypertension. When I visit my grandmother she shares her desire that no one experiences what she went through ever again. She is frustrated that the perpetrators were never apprehended. She wishes for a return to the good old days when there was peace and respect for human dignity in her community.

This research is a response to my desire to hold churches accountable to the mission of pilgrimaging with the distressed and in particular with survivors of political violence. After listening to discussions on how this tragedy affected my grandmother, I learned what a significant gift it is to journey with survivors as they strive to process their experiences. This experience of loss stirred in me the desire to pilgrimage with survivors and the affected communities as they endeavor to integrate the painful past experiences, establish safe communities and realize a better future. My intention is not to criticize the church for its absence during my grandmother's anguish, but to explore how churches face the powers and principalities in ways that may support the survivors without sacrificing themselves as churches.³⁵ Yes, churches should be cautious of not putting themselves into danger, but they must intervene in one way or another instead of remaining silent as if things are all right within communities.

Apart from my personal experience as narrated above, I also have ten years' clinical experience with survivors of various forms of violence, such as street children, impregnated girls, and other survivors of political violence in Manicaland. For thirteen years, I have worked with pastors through the Mutare Minister's Fraternal in reaching out to the hurting people in the communities. My discussions with survivors of political violence during the transition period in Zimbabwe, 2008-2011, offered me an opportunity to connect with survivors and hear them narrate their needs, aspirations for safe communities and yearnings for restoration. From the discussions that I had with survivors of political violence, I listened to the survivors' painful experiences and sense of losses, while at the same time the whole experience gave me an appreciation for the survivors'

³⁵ By "powers and principalities", I mean those in positions of authority and rulership and are making war against their own people, causing distress and suffering in communities.

courage and resilience. During some grassroots workshops that I facilitated in Manicaland, individuals who were directly or indirectly exposed to political violence shared their stories, fears, and hopes. They showed their commitment to address innovatively and appropriately their situations. The participants at the workshops emphasized the need for individuals and communities to participate in the healing and reconciliation activities that the Zimbabwean government has been forth calling.³⁶ All this involvement with survivors of violence shows my concern for the well-being of survivors and my passion for relating human experience, faith and pastoral care practice. The experience has been growth enhancing for me but, observing and hearing about the survivors' day-to-day struggles was also heartbreaking.

The Call for Healing and Reconciliation

After more than a decade of political impasse and economic downturn in Zimbabwe, and in realizing the need for healing and reconciliation, the following occurred: A transitional government was formed, followed by a call in April 2009 from the President and the Prime Minister of Zimbabwe for national healing and reconciliation. This call encouraged citizens to desist from violence and to start rebuilding their lives and communities. As affirmed by Shari Eppel and Brian Raftopoulos, "Tensions in the political landscape in Zimbabwe led to the formation of a transition government. On the 15th September 2008, three political parties entered into a unity government."³⁷ As a result of these developments, communities all over the country

³⁶ Pastoral Care and Counseling Services Centre, Healing and Reconciliation Workshop, Report, Mutare, Zimbabwe. November 3-5, 2010.

³⁷ Shari Eppel and Brian Raftopoulos, "Political Crisis, Mediation and the Prospects of Transitional Justice in Zimbabwe," *Idasa*, November 2008, http://www.idasa.org/our_products/resources/output/developing_a_transformation_2/?pid=states_in_transit

began searching for ways that could facilitate their local processes of healing and reconciliation. This call was relevant, since in the aftermath of political violence, survivors have been confronted by the fragility of their individual and social existence.³⁸ There is need for healing and reconciliation, since the exposure to violence, torture, rape and displacement caused much pain and suffering. At the time of this study, the organ has been in operation for three years, but no national framework that addresses the needs of survivors has been established yet. As previously mentioned, if the survivors' painful experiences are not attended to, those experiences may gradually overwhelm or impair the survivor's ability. This is beginning to be noticed in some of Manicaland survivors' day-to-day living. An example of a survivor who is beginning to be impacted will follow in Chapter 4 of this dissertation and also some victims and perpetrators who find themselves ostracized by their own families.

The last significant factor regarding my interest in exploring the nature of pastoral care comes as a result of the dearth of empirically based information on effective pastoral care practices for post-political violence situation in Manicaland Province. As an empirical study, this dissertation has enabled Manicaland survivors to share their pastoral care experiences. Their contribution adds value to the field of pastoral care. While each community that has experienced political violence has unique needs and contextual features that need consideration, this study's findings on what helps survivors transcend

ion (accessed May 23 , 2011). This report is part of a series of Developing A Transformation Agenda for Zimbabwe, a project that is in collaboration between SITO (Idasa) and the Zimbabwe Institute

³⁸ Michael Humphrey, *The Politics of Atrocity and Reconciliation* (London: Routledge, 2002), 1.

suffering to having something that “holds the promise of hope and life,”³⁹ has striking insights that may be of interest to survivors in similar situations.

The Research Problem

We do not have the type of pastors we need for this new phenomenon. Up to this time, most pastoral training focused on evangelism. Churches focused on evangelism but the situation has changed. Like the situation we now have in Zimbabwe, pastors are not skilled; they do not have the training on how to help and work with traumatized people. The phenomenon is new, people have been battered and hurt and in our communities we have scores of people who need healing, not that type of healing like exorcising evil spirits/demons, but another type of healing. We need training in that, we need information to help us be supportive and useful pastors in a situation like this. Churches should change their focus....⁴⁰

Numerous research participants shared similar sentiments. They acknowledged lack of a pastoral care framework and skilled pastors who can work with the deeply divided traumatized communities, as contributing to the complexity of the healing process; hence, the need for this study. In order for churches to effectively facilitate healing and reconciliation in post-political violence situations, it is necessary that pastoral caregivers understand the needs of survivors and offer appropriate pastoral care. However, the problem with theological education in African seminaries has been their focus on proclamation and instruction without too much reflection. As asserted by Mbiti in Samuel Ngewa et.al, “in their emphasis on gospel proclamation, they tend to neglect reflection

³⁹ Flora A. Keshgegian, *Redeeming Memories: A Theology of Healing and Transformation* (Nashville: Abingdon Press, 2000), 122.

⁴⁰ Pastors’ Focus Group, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, September 29, 2011.

and theological responsibilities.”⁴¹ Samuel Ngewa supports Mbiti by saying, “theological training in Africa is only one part of the total system for theological life needed within churches.”⁴² There is need to equip pastors with broader helping skills so that once they are in the field they are able to tend to the various issues that survivors and communities encounter. For the least, pastors should know local resources that are available within their communities. Pastors need to have general knowledge of some skills in pastoral care, social justice, poverty alleviation, conflict transformation, and non-violence strategies of building peace. Because of the narrowness of theological training, there is shortage of pastors trained in contextualization or addressing the needs of traumatized communities. The availability of skilled caregivers and documented information regarding which pastoral care practices help is critical if survivors are to get the help they need. Thus, this dissertation addresses the problem of insufficiently equipped caregivers who lack effective pastoral models of care which are informed by empirical data. In general, there is a dearth of literature regarding the relationship between pastoral care in post-political violence situations and transpersonal African perspectives of care. While there is literature about church, religion and violence and how religion may contribute to the problem of violence, there are no empirical studies on the pastoral care practices in response to survivors of political violence in Manicaland Province.

Furthermore, no national healing and reconciliation strategy has been established yet for the Manicaland Province. Even though the government of Zimbabwe formally

⁴¹ Samuel Ngewa, Mark Shaw, and Tite Tienou, eds., *Issues in African Christian Theology* (Nairobi: East African Educational Publishers, 1998), 5. Samuel Ngewa is a New Testament Scholar in Kenya, Mark Shaw is a theologian and founding director of the *African Journal of Evangelical Theology*, Tite Tienou is an African studies theologian.

⁴² *Ibid.*, 5.

called for national healing and reconciliation in April 2009, nothing tangible is available for the nation to implement. As asserted by the Co-Minister of the Organ for National Healing and Reconciliation, Moses Mzila-Ndlovu, “There is no framework for national healing and there has never been a framework in Zimbabwe.”⁴³ When it comes to pastoral care practices that work effectively, some church leaders report how their churches have responded to the best of their abilities by doing pastoral care and conducting community healing dialogues. Yet, there are no documented texts, practices, or models describing the pastoral care principles that have been effective in post-violence reconstruction efforts in Manicaland Province.⁴⁴ In the three districts under study, no churches have yet advanced a pastoral model of care towards transformative healing and sustainable reconciliation for survivors of political violence.⁴⁵ As noted by Hamuna, a local pastor:

Kuti tinyatsoti pane framework yakaitwa nemachechi iri kubatana nethis call for healing, hatinaba, asi maindividual pastors , kuti wanhu wakakanganisirana samufundisi I have to be resourceful and engage other organizations otherwise ndinopererwa as to how to guide masurvivors.⁴⁶ [Churches have not yet produced a collaborate pastoral care framework, instead, individual pastors are consulting other non-governmental organizations (if available) for advise on helping those traumatized. Without such networking pastors just do not know what to do.]

Even the major umbrella Christian groups, the Zimbabwe Council of Churches, the Evangelical Fellowship of Zimbabwe, and the Zimbabwe Catholic Bishops Conference

⁴³ Khanyile Mlotshwa, “National Peace Council on the Way,” *Newsday*, October 17, 2011. Mzila-Ndlovu Framework refers to something set down and legally binding and legislated.

⁴⁴ Caiphas Chimhete, “Organ Struggles to Find Healing Formula.” *The Standard*, July 10, 2011, <http://www.thestandard.co.zw/local/30468-organ-struggles-to-find-healing-formula-.html>. (accessed July 30, 2011).

⁴⁵ Sustainable reconciliation is the kind of reconciliation that can be continued without people reverting to divisions and hatred. It keeps the restoration stance in existence and prolonged for the benefit of human welfare.

⁴⁶ Hamuna, interview by Mazvita Machinga, Manicaland, Zimbabwe, October , 2011.

have not produced a cooperate pastoral care framework. They have each made public statements, which have been aired in the media.⁴⁷ The statements acknowledge the need for pastoral and political responses to help survivors and stop violence. They are silent as to what really are the tangible action plans put in place. Chigere, a survivor of violence said:

Mharidzo dzedu dzinode kunga dzirikuwa focus pakubatsira wanhu wane matambudziko because they have practical needs, kuti wabatsire ngekuti makapisirwa tamupe marata ne cement kuti muwake.⁴⁸

[The verbal sermons from churches should also be transformed into action, tangible help. Those tangible things are needed because survivors have real practical needs, survivors whose homes were burned need asbestos and cement and not just prayers.]

This statement affirms the need of a premeditated strategic approach towards helping the survivors in their healing and reconciliation journeys. An empirically-based approach could make this happen. Finally, this absence of compelling empirical evidence has motivated me to do this research. Without adequate empirical research, pastoral care offered at grassroots levels may not meet the needs of the survivors and may be unfavorable for the continuous well-being of individuals and communities who were hurt.

Purpose of the Study

A strong theoretical foundation is the backbone of effective pastoral care. Churches and communities cannot be optimally effective in pastoral care without a clear grasp of: what is happening? What is being done? And why it is being done? The purpose of this dissertation is to explore these questions in a two-fold manner. First, the study identifies pastoral care practices that are effective in facilitating healing and reconciliation in

⁴⁷ Zimbabwe Council of Churches, "Zimbabwe Council of Churches Pastoral Letter to their Nation," November 7, 2009, <http://globalministries.org/news/africa/zimbabwe-council-of-churches-1.html> (accessed May 2010.)

⁴⁸ Chigere, interview by Mazvita Machinga, Manicaland, Zimbabwe September, 2011.

Manicaland Province of Zimbabwe. It is important to communicate that, in this study, my interview participants both survived attacks and also inflicted harm. Therefore, my aim was to learn about the nature of pastoral care practices that help both the targets, meaning the attacked survivors, and the agents of violence, meaning those who inflicted harm. Second, using Kathy Charmaz's grounded theory approach, this study offers an interpretive theoretical foundation of pastoral care in post-violence situations. I achieve these purposes by exploring pastoral care practices that are being offered in Manicaland. I then identify the care practices that are effective in facilitating healing and reconciliation. With the results from the collected data, I formulate a pastoral care model called Empowering Pastoral Care (the EPC model).

Apart from other strategies that churches can implement to help survivors, this model is an option that churches can use in response to survivors' needs. It is an option of care that is used in conjunction with knowledge from other helping disciplines, such as social sciences and cultural studies. This is important because, in my review of literature, I was unable to identify a single source addressing pastoral care in the aftermath of political violence in Zimbabwe. Thus, the EPC model is aimed at strengthening the capacity of religious and civil societies in addressing the visible and invisible wounds caused by exposure to political violence. The EPC model is empowering because it helps survivors in Manicaland to acquire tools to help them heal. The model involves equipping and resourcing survivors to cope with the after-effects of political violence. As a theoretical framework of care, the EPC model comprises three elements that rebuild shattered lives and communities, namely; mending brokenness, survivor empowerment, and recreation of interpersonal relationships. The EPC model emphasizes responses to

trauma, human capacities and interpersonal work with families and communities. A detailed discussion of the EPC model will follow in Chapter Seven.

Significance of the Study

The importance of exploring the nature and role of pastoral care in post-violence situations cannot be overstated, because political violence has social, spiritual, psychological and physical implications that call for caring interventions. This study has a four-fold significance. First, it shows how pastoral care practices help mitigate survivors' suffering in post-violence situations. Political violence can, "destroy the sense of safety, security and stability that is foundational for human society and a sense of personal well-being."⁴⁹ This happens because violence hurts, involves loss, and impacts feelings, thoughts, and behaviors of survivors. For example in Manicaland Province direct and indirect exposure to political violence has devastated and disempowered survivors. The social fabric has been weakened by fragmented relationships and inadequate support systems, necessitating healing and reconciliation. Even though violence has eased in Zimbabwe, some survivors and communities continue to live with the pain of trauma not knowing what to do and how to move forward. As asserted by Riva Kantowitz and Abikok Riak, "both individuals and collective trauma impacts individual and group abilities to engage in post-political violence reconstruction and development."⁵⁰ Thus, pastoral care practices which are expressed in various pastoral activities help survivors in their healing and reconciliation journeys. This study

⁴⁹ James Guy, "Humanitarian Aid and Disaster Relief Personnel," in *Strategies for Trauma Awareness and Resilience, Participant Manual* (Harrisonburg, VA: Eastern Mennonite University, 2007), 8-11.

⁵⁰ Riva Kantowitz and Riak Abikok, "Critical Links between Peacebuilding and Trauma Healing: A Holistic Framework for Fostering Community Development," in *Peacebuilding in Traumatized Societies*, ed. Hart Barry (Lanham, MD: University Press of America, 2008), 3-26.

contributes to the broader literature by providing an insight to the pastoral care of political violence survivors.

Second, this study is relevant for the discipline of pastoral care in that it demonstrates the power of an interdisciplinary approach for healing in post-violence situations. It presents a wealth of resources to churches and theological students and can become a ready guideline for pastors, counselors and other clinicians who are seeking to help survivors realize full potential. It shows how pastoral care practices can be used in conjunction with knowledge from other helping disciplines, such as, transpersonal psychology and trauma therapy. In this study, I show how Zimbabweans utilize cultural, theological, and transpersonal experiences for the benefit of individual or communal healing and reconciliation. This study identifies pastoral care practices as options for achieving healing and reconciliation apart from the Western mental health practices that have been used in post-violence situations.⁵¹ From the viewpoints of the participants, it is clear that the need for supportive pastoral presence which pays attention to interdisciplinary needs is indispensable for the survivors' healing journeys. Ross Parson, a mental health professional at Africa University, comments on this by saying, "Zimbabwe needs a variety of approaches and structures to help initiate and sustain interdisciplinary work in healing and reconciliation."⁵² Thus, the approach employed to ensure interdisciplinary is the critical correlational method, where the various disciplines question each other.

⁵¹ By "Western mental health practices," I refer to one-on-one therapy or medication, approaches that emphasize individual therapy and pharmacotherapy.

⁵² Ross Parsons, "Trauma and Mental Health in Zimbabwe," paper presented at Dialogue and Exchange Program, Mandel Center, Harare, July 27-29, 2011.

Third, this study is also essential in that I explore the responses of the church to the call for healing and reconciliation. Ever since the call for national healing and reconciliation, not much has been done by churches in terms of articulating and pulling together the effective practices of pastoral care at grassroots levels. In the absence of an exploratory understanding of the survivors' experiences and an assessment of pastoral care practices, the help from churches is ineffective in attending to the visible and the invisible wounds of the survivors. Lacking an understanding of effective pastoral care practices and of the transpersonal needs of survivors means continuous human suffering and reduced community development in Manicaland Province.

Fourth, a significant contribution of this study is its direct applicability. Churches have been offering some form of pastoral care; however, they were not sure which practices were effectively facilitating healing and reconciliation. To the researcher's knowledge, there hasn't been any theoretical framework toward effective pastoral care in post-violence situation in Manicaland. This study provides an opportunity for improvement and enrichment of pastoral care practices for survivors in Manicaland Province. With good understanding that is grounded in the experiences of the survivors, churches will be able to offer pastoral care interventions that effectively tend to the visible and the invisible wounds of survivors. This will result in enhanced care and improved quality of life for survivors. The outcomes of this study will go a long way to ascertain the role of pastoral care practices in "nurturing, empowering and liberating survivors."⁵³ This study will benefit people who have experienced traumatic political violence and are in the process of healing or accompanying others in the process of

⁵³ Caroll Watkins Ali, *Survival and Liberation: Pastoral Theology in African American Context* (St. Louis, MO: Chalice Press, 1999), 137.

healing. Overall, although the Empowering Pastoral Care model is designed for Zimbabweans in Manicaland Province, the concepts has potentially wider applicability to other African societies as the bounds of such suffering is not limited to one space or time, but seem to be a continuing part of the human condition in Africa.⁵⁴

Thesis Statement

In this dissertation, I am giving an account of what survivors view as helpful pastoral care practices in the aftermath of political violence in Manicaland Province of Zimbabwe. After exposure to political violence, survivors have been impacted positively or negatively, in ways that either put them at risk of biopsychosocial and spiritual disturbances or ways that reinforce their resilience.⁵⁵ Using the feedback from survivors, I propose the Empowering Pastoral Care (EPC), a model for processes of healing and rebuilding in the aftermath of political violence. The EPC model encompasses pastoral care practices, which enable survivors to re-build their lives, and re-establish positive adaptations.

Chapter Outlines

As should now be evident, Chapter 1 introduces the dissertation by pointing out the research problem and the significance of the study. I highlighted that the problem is non-existence of an empirically based pastoral care model for survivors. The significance of the study is the availability of enhanced pastoral care practices that lead to improved quality of life for survivors. Chapter 2 presents the reader with an understanding of the

⁵⁴ Mazvita Machinga and Harry Friedman , “Developing Transpersonal Resiliency: An Approach to Healing and Reconciliation in Zimbabwe,” *International Journal of Transpersonal Psychology* (forthcoming article).

⁵⁵ Biopsychosocial is a perspective that integrates into one model the various biological, social and psychological factors that impact survivors.

qualitative research method, and the practical theology methods used in this study namely, Kathy Charmaz's approach to grounded theory, David Tracy's revised correlational method, and Thomas Groome's shared praxis in praxis approach. I draw attention to the fact that in a revised correlational dialogue, pastoral care, as a religious practice raises critical questions to its dialogue partners and likewise the partners raise questions to pastoral care. Chapter 3 presents the specific context of the study and a thick description of the major terms used in this study. I bring to light the post-violence situation in Manicaland where survivors have been positively and negatively impacted. In Chapter 4, I present the research findings and highlight disempowerment, displacement and community as some of the major themes from the interviews. A descriptive summary of the findings will be made. Chapter 5 then offers the survivors' experiences in dialogue with existing literature. In this chapter; I critically correlate existing literature in light of the survivors' accounts. I engage literature on theological and transpersonal perspectives of care, resilience, political violence, and pastoral care. Throughout the literature review, I illustrate how the existing literature confirms or relate to the experiences of the research participants. In Chapter 6, I discuss the theology of hope, lament, and life together, as theological themes encompassed in this dissertation. I explore the role of hope as indicated in Moltmann's Theology of Hope, Bonhoeffer's commitment to the communal character of human reality and lament as expression and response to human suffering. I also share Donald Capp and Andrew Lester's pastoral theological views of hope which stress the church as agent of hope and the development of alternative future stories and possibilities. I end Chapter 6 by presenting a theological reconstruction namely the theology of rebuilding. In this theological reconstruction, I propose a theology that is

suitable for post-violence situations that focuses on reconstruction of lives, relationships and communities.

In Chapter 7, I give an overview of the survivors' needs, and outline the three aspects of pastoral care. I also give an overview of the Empowering Pastoral Care (EPC) model. The EPC model addresses the survivors' biopsychosocial and spiritual needs in a broader individual, familial and communal context. It is a model that affirms the role of multi-disciplinary support for survivors. The model aims at mending brokenness, equipping survivors with coping skills and rebuilding relationships. Based upon the thick description of the healing and reconciliation in Chapter 3 and the findings in Chapter 4, Chapter 8 calls for participation of churches in healing and reconciliation process by implementing the Empowering Pastoral Care (EPC) model. This revised praxis is a combination of what participants viewed as effective practices, my experience as a pastoral counselor and views from related literature. In Chapter 9, I conclude the dissertation by noting major insights and contributions. Lastly, I offer recommendations for future research in light of present methods and findings.

Intended Audience

My primary audiences are practical theologians, pastoral counselors and church leaders in Manicaland Province, Zimbabwe who hear the struggles of survivors and would like to offer pastoral care. However, while this study primarily benefits the above, there are other anticipated audiences, such as survivors themselves and also other lay persons who yearn to reach out to the hurting and those devastated by political violence. Generally, anyone outside Zimbabwe who has an interest and a calling to work with

survivors of political violence, that have endured horrible events, will find information shared in this dissertation helpful.

Chapter 2

METHODOLOGY

Method and Justification

When pastoral care interventions are based on the findings grounded in the reality of people's experiences the interventions will have a positive effect on the lives of those people receiving the care. The purpose of this dissertation is constructing a grounded theory of pastoral care based on the lived experiences of seventeen survivors. Through the basic grounded theory steps, I have identified, described, and evaluated pastoral care practices that are effective in the post-political violence situation in Manicaland Province, Zimbabwe. In this section, I explain the research method that I used and also discuss two practical theology methods that I have applied, namely, David Tracy's revised critical correlational method and Thomas Groome's shared praxis in praxis.¹ Through the findings and feedback from seventeen participants (survivors of political violence) and three pastors' focus groups, I recommend in Chapter 8 a model of pastoral care for use in three Manicaland districts.²

Qualitative Research Method

The research method that I have used for this study is based on Kathy Charmaz's constructivist grounded theory.³ Charmaz advocates for a social constructivist perspective that focuses on, "learning about the experience within embedded situations, relationships

¹ Tracy's method is called revised because it is a revision of Paul Tillich's initial method which was then modified by David Tracy into the revised correlational method.

² Each pastors' focus group has three participants.

³ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Thousand Oaks, CA: Sage Publications, 2007), 64.

and opportunities.”⁴ This study explores pastoral care experiences of political violence survivors and identifies the practices that effectively facilitate healing and rebuilding. Working from the data that I collected, my intention was to come up with a theory of pastoral care.⁵ Furthermore, as asserted by Charmaz, in this type of study, “the priority is placed on the phenomena of study; data and analysis are seen as created from shared experiences and relationships with participants and other sources of data.”⁶ The grounded theory approach facilitates development of an interpretive theory of care that is contextual to Manicaland Province survivors. This is important because from a social constructivist perspective, the role of the survivor and one’s cultural context is significant in understanding the world. Thus, the survivors’ views regarding healing and reconciliation is socially constructed and communicated. A grounded theory research approach was fitting for this study for the following two reasons.

First, since effective practices of care are based on principles that guide action or assist in comprehending a phenomenon, there is no available theory to understand pastoral care practices that have been effective for survivors of political violence in Manicaland Province. Using grounded theory gives the researcher an opportunity to learn principles that explain effective pastoral care practices in post-violence situations. After the interviews with the participants, I compiled the survivors’ experiences and used the information to generate a theoretical framework of effective pastoral care practices. This outcome of study is “grounded in” and therefore “accountable to” the lived experiences

⁴ Ibid., 65.

⁵ Refer to Appendix E for a diagrammatical representation of Kathy Charmaz’s grounded theory as applied to this study.

⁶ Kathy Charmaz, *Constructing Grounded Theory: A Practical Guide Through Qualitative Analysis* (Los Angeles: Sage, 2011), 130.

of the research participants. The analysis of the survivors' responses helped me outline the characteristics of pastoral care practices that effectively facilitate healing and reconciliation. Through the grounded approach, I identified gaps, patterns and common themes from the participants' feedback. Because of its ability to provide textual descriptions of the participants' experiences, grounded theory enabled me to uncover meanings assigned to the survivors experiences.

Secondly, Charmaz's grounded theory approach helped reveal the research partners' understanding of meaningful and beneficial pastoral care practices. By using Charmaz's grounded theory, the researcher developed codes and categories inductively, rather than imposing predetermined classifications on the collected data. The result was the identification of themes and categories that accurately reflect the survivor's views, feelings, and expectations.

Sampling and Research Partners

The research participants in this study are survivors of political violence who live in three districts of Manicaland Province, Zimbabwe.⁷ The sample is composed of seventeen survivors and three focus groups of pastors. These are individuals who have lost their loved ones, their properties, homes, their community life, and their human dignity due to political violence. They are also individuals who belong to different Christian faith groups such as Protestant, Catholic, African Initiative Churches; and also African traditional religion believers. The sample is recruited after seeking permission to carry out the research from local traditional and religious leaders.

⁷ The political situation in Zimbabwe remains fragile, so the names of the districts have been kept confidential to safeguard the research participants and local authorities that permitted the research.

Table I. Sample population demographics

# of Interviews Scheduled with Research Partners	19
Total # of Research Partners	17
#of Males Research Partners	11
#of Female Research Partners	6
# of Clergy Research Pastors	8
# of Survivors	9
Age range of Research Partners	23 -79 years
Average age	39 years

Sampling Procedures

The population of this study consists of seventeen survivors from Manicaland.

Purposive sampling was used to identify the survivors within the population that was exposed to political violence.⁸ The criteria for selection included:

1. Survivors of political violence (victims and perpetrators) from three districts in Manicaland
2. Survivors who had been directly or indirectly affected by political violence.
3. Survivors willing to participate in the study.

Rationale for Selection of Criteria

The criteria for inclusion in the study were survivors (perpetrators or victims) who were exposed to political violence and conflict in Manicaland Province from 2000-2011. Since each research participant's willingness to participate is critical, the rationale for selecting was the ability of individuals to be willing to participate in a one-hour interview where they responded to one primary research question and three secondary research questions as listed below.

⁸ Purposive sampling is sampling done in a deliberative fashion in order to collect information that is wanted.

Primary Research Question

- a) Which pastoral care practices effectively facilitate transformative healing and sustainable reconciliation for survivors of political violence in Manicaland Province?**

Secondary Research Questions

- a) What creates a need for survivors to engage in the healing and reconciliation process?**
- b) What practices attended to (a)visible wounds and (b) invisible wounds**
- c) How can the survivors' healing and reconciliation experiences inform future pastoral care practices by churches in post political violence situations?**

Data Collection Procedures

All the research participants were made aware of the purpose of the study before they signed consent forms. The researcher conducted interviews in an unstructured way in order to have an in-depth understanding of the survivors' experiences. In addition to individual interviews, the researcher held focus group discussions with three groups of pastors. Each group had three pastors. After explaining and sharing the purpose of my study, participants who were interested and willing were invited to participate in the interviews. A central meeting place was organized. In addition to the research questions mentioned above, the research participants also responded to a set of open-ended questions which surfaced during the interview process. (Refer to Appendix C and D for a list of the questions)

Managing and Recording Data

After conducting the interviews, the researcher transferred the interviews from a smart pen to computer.⁹ The names of the research participants remained anonymous and codes were used to identify the research partners on the Livescribe transcript on the researcher's computer.¹⁰ Each of the participants signed a consent form before partaking in the interview and the forms were kept in a sealed envelope and a locked cabinet. After each interview, the researcher stored the audio record and the transcribed data in her computer, which is password protected. The next step was the review and analysis of the data in conjunction with the memos that the researcher had written.

Data Analysis

The researcher collected and analyzed the data simultaneously using Charmaz's grounded theory approach. The individual and group interviews were transcribed verbatim and the transcripts for each participant were analyzed to identify broad, overarching initial impressions. After this, I began open coding of the interview transcripts. The process involved reading and listening to each participant's transcript and highlighting sentences and phrases that contained meaningful distinct thoughts pertaining to pastoral care practices. After each of the subsequent interviews, the researcher did selective coding. For the selective coding, lower-order themes containing similar ideas, emotions and wishes were grouped together. From these groups, I developed higher- order categories to describe similar thoughts, meanings and connections regarding the experiences of the survivors and the nature and role of pastoral

⁹ A smart pen is a digitalized pen that is used to record audio and take notes at the same time.

¹⁰ Livescribe is a software applications tool that works with a recording smart pen to capture and record audio and synchronize it to the writing.

care practices in facilitating healing, were developed. The data was grouped into categories of similar information labeled with a phrase that reflected the content of information. For example, the category rebuilding lives included the following codes: community support, relationships, and coping skills. During the categorization process I identified common themes and patterns. I analyzed the frequency and the significance of each category. I summarized and interpreted the survivors' experiences. For example, the significance of community was mentioned eighty five times and God as source of hope, thirty-nine times throughout the interviews. As the researcher was analyzing the data some gaps were identified and documented. Awareness of such gaps was very informative in the process of constructing an interpretive theoretical framework of the care model. The researchers' memos helped in the analysis process since they were records of the researcher's thoughts and feelings during the study. In the memos, the researcher recorded thoughts and feelings that were challenged and questions that emerged.

Trustworthiness

The methods employed and the execution of this study contributes greatly to the trustworthiness of this research. Several factors that confirm trustworthiness warrant consideration. First, in an effort to ensure the study's credibility, researcher assumptions were clarified prior to the field work. The researchers assumptions included the following: 1) there is a spectrum of traumatic disorders, ranging from the effects of a single overwhelming event to the more complicated effects of prolonged and repeated abuse; 2) dealing with the violence perpetrated on individuals, families and whole societies may be the most painful and terrifying aspect of the reconciliation process; 3)

supportive pastoral care interventions during the aftermath of political conflict and violence are essential to lessen human suffering; and 4) churches as part of God's covenant should act as agents of transformation within their communities. The researcher stated these preconceived notions in the research proposal, as well as in consultation with faculty advisor, as a means of minimizing the impact of the preconceived notions on the study. Another factor is that the researcher did not fully engage literature related to trauma and political violence until after the collection of data. This means that most of the literature review and theoretical framework was done in relation to the grounded theory. The collected data was used to direct how the researcher critiqued earlier studies and literature and to make comparisons.

The Role of the Researcher

The positivist paradigm of empirical scientific research has often been viewed as objective. However, contrary to this standpoint, research scholars have lately observed that there is no reality that is not mediated by individual perceptions. Even hard science has an interpretative predisposition; similarly, I do recognize the reflexive nature of this research. The role of the researcher in this study was to collect, analyze and interpret the data. The researcher interpreted meanings and actions related to the study and made judgments regarding the coding, categorizing, and theorizing of the data. After the coding and categorization, the researcher developed an interpretive pastoral care framework that integrates the various identified themes and categories. This means that the researcher took a reflexive stance at various steps of the research process, and the theory development. While, as a researcher, the reflexive stance is necessary for understanding the effects of one's presence in the study, the researcher had to document memos during

the research process and let participants speak for themselves as a way to show readers the lived experience of the survivors. Through the reflection process, the researcher was sensitive to the effects of her presence and participation in the issue under investigation. She carefully considered and was cautious of ways in which her background would inhibit seeing well the survivors' experiences, as well as how her assumptions would impact the inquiry. The researcher put noticeable effort in staying aware of personal bias, theological assumptions, when describing and interpreting the survivors' situations.

Practical Theology Methods

Thinking of pastoral care in the aftermath of political violence in Manicaland Province, I find myself asking questions such as those that are raised by Richard Osmer. "What is going on now? Why is it going on? What ought to be going on? How might we respond effectively?"¹¹ My endeavor to get responses to these questions has led me to collect information that helps me understand pastoral care practices that are effective in post-violence situations. Survivors of political violence in Manicaland Province are individuals who have discrete and identifiable concerns and challenges. In their attempts to live out their faith, members of some Christian communities have been responding to the needs of these survivors and model God's love. Effective and appropriate pastoral care practices in post-violence situations demand an understanding which is informed by lived experiences, theological, psychological, and cultural considerations. That is what practical theology is all about, bringing various disciplines into dialogue, with an aim of transforming lives. In this section, I discuss the meaning of practical theology as portrayed by John Swinton and Harriet Mowat's, James Fowler, and James Poling. In

¹¹ Richard Osmer, *Practical Theology: An Introduction* (Grand Rapids, MI.: W. B. Eerdmans, 2008), 4.

addition, I discuss two practical theology models that inform my approach to doing practical theology.

This study comes within the sphere of practical theology because the study is concerned with critical theological reflection of Christian presence and action in the aftermath of political violence. In this study, I explore Christian practices within society and the involvement of Christians in doing practical theology in the public sphere of Zimbabwe. This study is about how communities and caregivers in Manicaland Province embody and enact their beliefs and practices in tending to the needs of survivors. Understanding practices that Christians can be involved in within society is important since, churches have a responsibility towards the common good of the world. An effective way for churches to engage in practical theology is to begin with the lived experiences of survivors to the reflection of the pastoral care practices that are being offered. What then is practical theology? James Fowler cited in Don Browning, views practical theology as:

A theological reflection and construction arising out of and giving guidance to a community of faith in the praxis of its mission. Practical theology is critical and constructive reflection on the praxis of the Christian community's life and work with its various dimensions.¹²

This means that the reflection comes out of an activity of a community of faith as it tries to discern the meaning of its mission in the world. A similar description of practical theology from James Poling speaks of the significance of critical reflection. Poling says:

Practical theology is critical and constructive reflection within a living community about human experience and interaction, involving a correlation of the Christian story and other perspectives, leading to an

¹² Don S. Browning, ed. *Practical Theology* (San Francisco: Harper and Row, 1983), 149.

interpretation of meaning and value, and resulting in everyday guidelines and skills for the formation of persons and communities.¹³

The essential components of practical theology raised by Polling and Fowler apply to this study. These are critical and constructive reflection, human experience, and correlation of the Christian story with other perspectives. While there are numerous descriptions and interpretations of practical theology as shown above, for the purpose of this dissertation, I adopt John Swinton and Harriet Mowat's description of practical theology, which I view as all-encompassing, comprehensive and suitable for this study. Swinton and Mowat view practical theology as:

A critical theological reflection on the practices of the Church as they interact with the practices in the world, with a view to ensuring and enabling faithful participation in God's redemptive practices in, to and for the world."¹⁴

In this description, Swinton and Mowat raise elements that are central to this study. These elements are connecting faith and practice church and the world. As an exercise of practical theology, this study connects faith and practice. Such connections help toward learning new ways of being and doing for both survivors and pastoral caregivers. In this study, I describe the lived experiences and correlate them with various perspectives from culture, transpersonal perspectives, and theology. As a practical theologian, I explore the interface of these disciplines in the facilitation of healing and reconciliation in Manicaland Province. I also offer a theoretical framework for implementing pastoral care in post-violence situations.

¹³ James Newton Poling, *The Abuse of Power: A Theological Problem* (Nashville; Abingdon Press, 1991), 186.

¹⁴ John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM Press, 2006), 6.

Theological Reflection

Through this study, I am engaged in theological reflection, where I begin by defining situations and gathering together responses from participants, in order to understand the ministry of care. In defining the situations, I realized that there are theological, psychological, social, and spiritual issues that emerge. Hence, the sole focus of theological reflection becomes wider and interdisciplinary. The classic pastoral cycle developed by Andrew Todd describes a process that shows different elements that need to be included in a theological reflection process.¹⁵ I find Todd's pastoral cycle relating to the theological reflection process that I went through in this study.¹⁶ From the survivors' experiences, I moved on to a contextual reflection of the various pastoral care practices that were being offered and not offered. In the reflection process I included views from survivors, local pastors and scholarly work. I explored the lived experiences of survivors, asked critical theological and cultural questions, and engaged the survivors' experiences in dialogue with theological, cultural, and psychological aspects. I concluded the study by proposing ways to improve pastoral care practices in post-violence situations. The diagram on Appendix G explains the processes of moving from situation on the ground to a new praxis. Through this pastoral cycle, survivors acquire knowledge and develop actions that are directly useful to both individuals and communities. Through the critical reflection process, churches become empowering and informative ecclesial bodies that have a central role in the healing and reconciliation process. Having shared about

¹⁵ Judith Thompson, Stephen Pattison, and Ross Thompson, *SCM Studyguide to Theological Reflection* (London: SCM Press, 2008), 57.

¹⁶ Refer to Appendix G for a clear view of Andrew Todd's pastoral cycle.

practical theology in general, I now move on to discuss the practical theology methods used in this dissertation.

Revised Correlational Approach

This study falls within David Tracy's revised correlational approach and Thomas Groome's shared praxis in praxis approach. This is so because I work from lived experiences, bring theological, psychological, and cultural studies into dialogue with the practices of pastoral care, and propose a theoretical framework of care. Such mutual conversation between various disciplines provides room for influential relationships, mirroring David Tracy's revised correlational method that is, "less one-sided and more reciprocal," as compared to Paul Tillich's correlational method which goes one direction.¹⁷ According to Hyun-Suk Kim, in Tracy's model, "there is a continuous discourse as information flows from both sides in the form of a reciprocal critical relationship."¹⁸ In which ways do healing and reconciliation needs impact pastoral care practices? This is explained through a flow of information and ongoing circle of link between lived experiences, interpretations of meaning and actions, and back to experience again. Gerben Heitink calls this process the, "*hermeneutical circle of understanding*."¹⁹ This concept goes back to Hans-Georg Gadamer. It stresses the art of understanding and tries to clarify conditions on which understanding takes place. Gadamer's hermeneutical circle consists of lived experiences and theories of action that

¹⁷ Don S. Browning, ed., *Practical Theology* (San Francisco: Harper & Row, 1983), 5.

¹⁸ Hyun-Sook Kim, "The Hermeneutical-Praxis Paradigm and Practical Theology," *Religious Education* 102, no.4 (Fall 2007): 419-36. Hyun-Suk-Kim is a theologian and author.

¹⁹ Gerben Heitink, *Practical Theology: History, Theory, Action Domains* (Grand Rapids, MI: W. B. Eerdmans Publishing, 1999), 179.

help in understanding meaning as it is in the moment.²⁰ Gadamer influences various scholars' works, one of which is David Tracy's revised correlation model, which is one of the methods I am using in this study. Gadamer sees understanding of texts as being conditioned by the context of the one who explains the text. Thus, from the survivors' responses, pastoral caregivers learn the transpersonal and traumatic experience of survivors, while the transpersonal and traumatic experiences of survivors inform the way pastoral care practices are done. This understanding is very important when caring for survivors since, from the view of Gadamer's hermeneutic circle, caregivers must make an effort to learn the context of the circumstances before responding. If caregivers are to offer effective care, they need to move from their own positions and place themselves in survivors' situations. Chigere's comments as a survivor of political violence confirm this:

When caregivers put across practices, we need to be very careful kuti tirege kuita collide nenharaunda, because if we do that damage iyo tinoita ihuru. Wabasa wedu wanoda kuti wadzidziswe approach nekuita read the situation, kwakuona zvinoita.²¹

[As caregivers, we need to be very careful so that we do not conflict or collide with the community values. You need to do a careful study of the community before helping. If caregivers do not do this well, the damage they instill is great to the whole community. Caregivers should be equipped and be knowledgeable of relevant approaches. They should also read the situation before offering any help.]

Chigere is communicating the message that pastoral practices offered should be done in reciprocal conversation with local values and cultural expectations. There should be a conversation between what churches are doing, what is expected and the lived experiences of the survivors. The need to study the situation of the survivors before offering any pastoral care to survivors is viewed by Chigere as significant. Since most

²⁰ Gerben Heitink, *Practical Theology*, 179.

²¹ Chigere, interview by Mazvita Machinga, Manicaland Province, September 29, 2011.

survivors in Manicaland blend their traditional beliefs and practices with Christianity, some pertinent questions are; (1) what is the nature of pastoral care that is effective in such situations? (2) What traditional practices are compatible with the Christian practices of care and vice versa? (3) How does the Shona transpersonal worldview interact with Christian practices? Responding to these questions means that pastoral care as a theological resource is dialoguing with lived experiences and other disciplines.

Shared Praxis in Praxis Approach

Equally so, my study falls within Groome's shared praxis in praxis because; the approach makes it possible for survivors to share their lived experiences, spiritual stories and visions. After which they can identify elements in their cultural worldviews or Christian traditions that may have some relevance for their situations. This is what the shared praxis in praxis is all about, correlating lived experience with your faith story. For Groome, shared praxis in praxis is:

A participative and dialogical pedagogy in which people reflect critically on their own historical agency in time and place on their socio-cultural reality, have action together to Christian Story/Vision, and personally appropriate it in community with the intent of renewed praxis in Christian faith toward God's reign for all creation.²²

This means that in this study, like in the shared praxis method, survivors critically reflect their present action in light of religious and transpersonal experiences. By being a participative and dialogical pedagogy it means the actual dynamics of the approach are shared ones. In Groome's approach to doing practical theology, the theological reflection process is accomplished through five participative movements namely: 1) present action; 2) critical reflection; 3) dialogue; 4) the Story; 5) and the Vision that arises from the

²² Thomas Groome, *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry; The Way of Shared Praxis* (Eugene, OR: Wipf and Stock Publishers, 1998), 135.

Story.²³ Even though Groome's approach is used mostly in religious education and pastoral ministry, its five movements are applicable to pastoral care in post-violence situations in that Groome's movements stress shared commitment and partnership toward new visioning. Groome's movements enable research participants to reflect on their lived experiences. An example is when the researcher asked participants to reflect on various aspects:

Mazvita: Can you tell me what churches are doing to offer pastoral care to survivors and how is it helping?

Response: You know what, if we take the church in general, in the broader sense Hatina kunyatsoita something chiri coordinated, but rather what I see are individual pastors doing things on their own but without any coordination as to how do we handle these issues. Saka the problem is maresponse edu ari weak because we are not capacitated and coordinated.²⁴

[You know what, if we take the church in general, in the broader sense there are no coordinated activities going on to help survivors. Rather, what I see are individual pastors doing things on their own but without any coordination and knowledge as to how do we handle these issues. The problem with this is that our responses are weak because we are not capacitated.]

Mazvita: Ngatiti imi izvo makasangana nekurohwa, chechi yakakubatsirai sei, uye munoona sei rubatsiro rwacho kana makabatsirwa.

[Since you were physically assaulted, what care did you get from your church and what are your feelings about the care you received.]

Response: (Laughing)Not much, haina chechi chaiyo chaiyo haina kuuuya, kusaiuya kwayo kutya because isu takarohwa tanga takatargetwa so chechi yakatya.²⁵

[(Laughing)Not much, my church members did not do anything, and the reason is fear. Since we were targeted, my church did not want to be in trouble so they did not come to console me. They did not want to be involved.]

²³ Thomas Groome, *Sharing Faith*, 146.

²⁴ Josiah, Pastors' Focus Group, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, September, 2011.

²⁵ Zinwe, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, October, 2011.

From the verbatim above, the research partners were given opportunities to express their sentiments, attitudes, intuitions and feelings toward pastoral care. During the interviews, I gave the participants an opportunity to express their feelings. My focus was on the present action, what was going on, and what ought to be going on for healing and reconciliation to happen. Together with the participants, I reflected on the existing praxis of pastoral care, the survivors' lived experience, knowledge from other disciplines, and I propose a pastoral care strategy that is intended to help survivors realize their visions. The outcomes of the interviews, as mentioned by Judith Thompson et.al, led me to a moment of insight (the *kairos moment*) which enabled me to move from reflection to action.²⁶

In my practical theology approach, pastoral care practices, as spiritual resources, provide meaningful contribution by engaging survivors' present praxis, their spiritual stories and dreams. An important lesson from the interviews is that healing and reconciliation process is all about the exchange of ideas, information and strategies. As asserted by Rusa, a research participant, "churches cannot do it alone; they are other stakeholders who are participating programs like Zimbabwe Alliance for Human Rights, Catholic Commission of Justice and Peace and others which churches can partner with to care for and educate survivors."²⁷ James Woodward and Stephen Pattison, concur with partnering of disciplines when they state that, "practical theology is interdisciplinary,"²⁸ As you shall see in the next chapter, healing and reconciliation are so multifaceted such that the processes need various interdisciplinary caregivers to pool resources and

²⁶ Judith Thompson, Stephen Pattison, and Ross Thompson, *SCM Studyguide*, 57.

²⁷ Rusa, interview by Mazvita Machinga, Manicaland, Zimbabwe, October, 2011.

²⁸ James Woodward, and Stephen Pattison, eds., *The Blackwell Reader in Pastoral and Practical Theology* (Oxford : Blackwell, Publishing, 2000), 15.

knowledge together. From the discussion above, an approach where faith, practice, and lived experiences dialogue enables survivors to reflect on their experiences, and take necessary actions to heal. Contemporary views of practical theology combine practice, or praxis, with theological reflection.²⁹ To sum up, in this section, I have discussed practical theology as a method that I use in this dissertation. By explaining Tracy's revised correlational method and Groome's shared praxis in praxis, I have shown how faith communities must move from their praxis, theological insights and tradition into the larger world in order to enrich and impact society.

Scope and Limitations

Firstly, as a grounded theory study, this dissertation is contextually situated in time, place and cultural background of the Shona people of Zimbabwe. The research is limited to seventeen research partners from three districts in Manicaland Province. Thus, the generalization of the information and knowledge produced may not produce similar results in comparable situations. However, the research sample is a likely representative of survivors in the three targeted districts. A second limitation is that, while a considerable amount of work on post-political violence situations focuses on peace building strategies, conflict resolution and justice issues, the scope of this study is in some ways narrow in that it focuses mainly on healing and reconciliation strategies. It is about pastoral care as a strategy to facilitate healing of survivors. The study in no way claims to undermine the importance of other post-violence interventions that aid in rebuilding communities in the aftermath of political violence.

²⁹ Jeanne Stevenson-Moessner, *Prelude to Practical Theology: Variations on Theory and Practice* (Nashville: Abingdon Press, 2008), 17.

Thirdly, issues of colonialism, decolonization, gender and indigenous religion are present and have a bearing on this study. However, while these issues have significant influence in the subject matter studied, discussing these issues is beyond the scope of this study. I am aware of their impact on survivors but, for the sake of focusing on healing and reconciliation, I am not engaging them. These are areas that will be dealt with in future work. Lastly, my hermeneutical lenses as a researcher played a significant role during the coding, the data analysis, and the theoretical formulation. This creates a possibility of bringing in preconceived ideas into the study. I tried to lessen this by being conscious of my initial assumptions and by reporting things from the participants' views. Overall, this dissertation discusses pastoral care practices and considerations that are important to enable survivors to heal. The crux of the proposal is that pastoral care is one of several strategies that communities and churches operating in post-violence situations can offer in order to facilitate healing and reconciliation.

Contribution and Related Literature

This research aims to contribute to the literature in practical theology, pastoral care and counseling, and the broader literature addressing healing and reconciliation in post-violence situations. While this study is highly related to literature in pastoral care practices, it is also interdisciplinary. In an endeavor to be interdisciplinary, I engage theology, social science, and cultural disciplines as dialoguing partners in the study. This study engages survivors' narratives with the end goals of finding ways that mend brokenness, empower survivors and build relationships. For theological reflection, this study mainly builds on the views of scholars such as Jurgen Moltmann, Dietrich

Bonhoeffer and Donald Capp. For the cognate disciplines, this study relates to literature in transpersonal perspectives, African Studies, and trauma theories.

Finally, in this chapter, I have described Charmaz's grounded theory approach as the qualitative research method I have used. I have also illustrated how my approach to doing practical theology falls within David Tracy's revised correlational and Thomas Groome's shared praxis in praxis models. I end by sharing the limitations, scope of this study, contributions and related literature. Now, I move on to the next section, where I describe the specific context of this study and offer a thick description of the key terms in this study.

CHAPTER 3

SPECIFIC CONTEXT AND KEY TERMS

Specific Context of the Study

The need for contextual analysis for this study cannot be undervalued. It is important to look at the background to this study since, observably, the pastoral care practices which I am exploring arise out of and responds to contextual experiences of the people. For the purposes of this research, I have chosen Manicaland Province as my area of study because, as asserted by The Zimbabwean Newspaper, “Manicaland Province has so far been the worst affected area, with armed war vets and militia groups threatening villagers, looting property and destroying homes.”¹ This research investigates the nature of pastoral care as it is offered in three districts of Manicaland. In all the three districts, thousands of villagers have been exposed to political violence. In this section, I will define the context by explaining the key terms that are central to this study and the philosophical assumptions that undergird this study.

In describing the setting, I begin by this quote from Peter one of the research participants. The quote provides a generalized picture of the setting and background of this study:

Now that we are talking of national healing and this post-political violence period, I think we better go back to the period prior to this transitional period first, what triggered the call for healing, what had happened, what were the events on the ground then? This is what we need to consider first before we even talk about this healing thing. You need to remember that the events on the ground led to violence, enmity, people assaulted each other greatly, like lions preying upon enemies (*wakadamburana*) such that up to now it is sometimes hard to exercise pastoral care to people who brutalized each other in such a

¹ “Government tries to Lure Investment Despite Mounting Violence,” *The Zimbabwean*, March 9, 2011, <http://www.thezimbabwean.co.uk/news/37886/govt-tries-to-lure-investment-despite-mounting-violence.html> (accessed July 14, 2011).

manner. The conditions that led to the violence, it's like there was a deadlock, and nothing was moving. All that we are suffering from now came from the past. Zimbabwe was not like this before. Zimbabweans are peace loving people.²

With these words Peter clearly summarizes the context of this study. As alluded in the quote above, the context is post-political violence period and a transitional government period. Zimbabwe is under a unity government which was instituted in 2008. The study is exploring the nature of pastoral care during this transitional period. In which ways did churches and communities cared for their survivors.

After 10 years of political impasse, and in the wake of the violent 2000, 2005 and 2008 national elections, Zimbabweans have suffered from one of the most horrific episodes of economic instability and political violence in the twenty-first century. Even with a history of all this suffering, there are very few direct healing and reconciliation interventions at grassroots levels. It is sad to say that the violence and hurting of innocent people dates back to the period of liberation wars in Zimbabwe, the first and the second Chimurenga wars.³ This period of violence has been termed by others the third Chimurenga. As asserted by Martin Meredith, “this period which has the continuation of the third *Chimurenga* has seen multitudes of the citizens massacred, terrorized, incarcerated and forced into hiding to save their lives.”⁴ What is so disturbing is that prior to 2000, Zimbabwe was peaceful, one of Africa’s strongest economies and a rising star in Africa. But over the past decade, the country has had the worst economic performance of

² Peter, interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

³ Chimurenga is a Shona word which means to fight or struggle. Traditionally, chimurenga or bongozozo is a fight in which everyone at hand participates. The word's modern interpretation has been extended to describe a struggle for liberation, human rights, political dignity and social justice extracted from http://www.zambuko.com/mbirapage/resource_guide/pages/music/chimurenga.html. (accessed November 13, 2011.)

⁴ Martin Meredith, *Mugabe: Power, Plunder, and the Struggle for Zimbabwe*, rev. ed. (New York: Public Affairs, 2007), 192.

all countries for which comparable data exists and the political situation has noticeably deteriorated into anarchy. The provision of general social services in the country deteriorated, and there were shortages of basic supplies such as, food, fuel medication, and even cash. “Zimbabwe is the first country in the 21st century to hyper-inflate. Between 1997 and 2008, cumulative inflation was over million percent. Hyperinflation has produced an 80% decline in human living standards over the past 10 years.”⁵ Overall, exposure to political violence has broken many, not only internally, but also externally from friends, family and the world. As asserted by Mercy during the interviews:

Wamwe wakatosiya misha yawo wakaungana mumacamp hawatoziwi kuti mhuri dzawo dziripi.[Some of us even have been uprooted from their homes, found themselves living in temporary makeshifts, not knowing the fate of the other extended family.]

Zimbabwe Human Rights Non-Governmental Organizations Forum confirm the harm from political violence with their establishment of the fact that during 2008 alone a total of 4,343 people sexually abused, murdered, abducted, physically displaced, and had their freedoms of association and expression violated. They commented that these were only reported cases; many cases remain unreported due to the fear factor.⁶ If survivors are to maintain functional wholeness, there is need for them to triumph over any negative or restrictive aspects brought about by exposure to political violence. Hence, the purpose of this study, to find pastoral care practices that help to transform pain and re-build lives.

⁵ Zimbabwe Democracy Now, “Zimbabwe Fact Sheet Summary,” October 7, 2009, <http://www.zimbabwedemocracynow.com/2009/10/07/zimbabwe-fact-sheet-summary> (accessed October 24, 2011).

⁶ Zimbabwe Democracy Now, 2009.

Condition of Survivors - Hurting and in Despair

In the post-political violence situation, some survivors are hurting, communities deeply divided, healing and reconciliation needed, and churches offering pastoral care to survivors. It is a context where survivors' journeys are prompted by loss and trauma and "guided by the phases and stations of grief."⁷ As observed by Sekai Holland, one of the government ministers, "The whole society was traumatized and we need to find ways of dealing with these divisions."⁸ The survivors are vulnerable. There are vulnerable in the sense of being human, in a world, where dangers to human life continue to exist.⁹

Guillermo Cook's description of base communities also fits the condition of the survivors at grassroots level in Manicaland. He says base communities are, "people denied their own future; people deprived of ownership, power and knowledge; economic manipulation, and political disenfranchisement."¹⁰ On grassroots level, there is continuous anger, hatred and intolerance among citizens. Ninety percent of the research participants reported that people in communities live with internal hostility and intolerance which is resulting in destructive behaviors and more misery. When it is towards political elections, people are forced to participate in political activities, and when they fail to do so, they are labeled as enemies who need to be reprimanded. As asserted by Chigere:

Wamwe wakatakura magumbeze kwakutizira kumakomo. Madisturbances
ngeyekuti nyaya dzematongerwe enyika dzakauya heavily, wanhu wari

⁷ William Schmidt, "Transformative Pilgrimage," in *The Spiritual Horizon of Psychotherapy*, ed. William S. Schmidt, and Merle R. Jordan (London: Routledge, 2010), 65.

⁸ Participation in National Healing Nation Urged, *The Herald*, June 11, 2010, <http://allafrica.com/stories/201006110109.html>. (accessed May 2011).

⁹ James Newton Poling, *Render Unto God: Economic Vulnerability, Family Violence, and Pastoral Theology* (St. Louis: Chalice Press, 2002), 14.

¹⁰ Guillermo Cook, *The Expectation of the Poor: Latin American Base Ecclesial Communities in Protestant Perspective* (Maryknoll, N.Y: Orbis Books, 1985), 253.

kumanikidzwa zvekuti mune mamwe macases mapoliticians anorambidza wanhu kuenda kuchechi ukaenda wanangisana nemathreats from the political wing,”¹¹

[Some people left their homes, took their blankets, and stayed in mountains in fear of their lives. Political matters descended heavily on people. Some politicians bar people from attending church services on Sundays by scheduling political gatherings same time and forcing people to attend.]

Such prohibitions are presenting themselves in almost every aspect of people’s lives such as in families and workplaces.

Since 2000, hundreds of thousands of people are grieving loss of assets, homes and their loved ones. They grieve loss of relationships, their roles, ability to function and sources of income. There is 85% unemployment and in some places people are discriminated during food distribution and access to other basic humanitarian assistance. According to Peter Godwin, “no-one was spared from the violence. Not the women, not the children, not the elderly.”¹² Meaningful and caring relationships have been broken down leaving people in despair. The situation on grassroots has been exacerbated by the introduction of draconian statutory legislation in Zimbabwe such as Access to Information and Protection of Privacy Act (AIPPA) and the Public Order and Security Act (POSA). These pieces of legislations restrict free assembly; critique the government and President, engaging in advocacy or organizing acts of peaceful civil disobedience. These conditions have impacted communities in such a way that there is fear of terror and fear of the unknown.

¹¹ Chigere, interview by Mazvita Machinga, Manicaland, September 29, 2011.

¹² Peter Godwin, *The Fear: Robert Mugabe and the Martyrdom of Zimbabwe* (New York: Little Brown and Co., 2010), 105.

As Mushe, one of the survivors notes:

Fear ine threat huru in communities, wanhu wanotyira upenyu hwawo saka zvinhu hazvifambi,”¹³ [Fear has been a great threat that has inhibited communities to help each other and to develop.]

The situation of fear is worsened because of the transitional government, an interim government set up which leaves scores of people uncertain of the future. This takes me to the next session where I talk of the transition government as an important context of this study.

Condition of Survivors - Hurting but Hopeful

Regardless of the negative effects of political violence, there are survivors who have been resilient and have been able to “navigate the troubled waters of life’s traumas.”¹⁴ They are some survivors who came out stronger and more determined to pursue their goals in life and community. One of these is Zinwe who was hopeful. Even though he was heavily physical assaulted, he demonstrates a strong will to move on with his life. During the interview he said, “Apo ndakarohwa, ndaisangana neumwe wangu, tichikurukura upenyu, taiwe mavictims tose, it was very helpful.”¹⁵ [“After we were beaten, we started meeting privately with my friends, we were all victims and we shared what is going on, this was very helpful for me.”] Zinwe, and others like him remember the past evil that was done to them, however, they have made a choice to depend on their God and integrate their painful past into their identity. Despite the odd circumstances, they remain hopeful. They have transformed their traumas through developing particular

¹³ Mushe , interview by Mazvita Machinga, Manicaland, Zimbabwe, October 14, 2011.

¹⁴ Morley Glick, *Learning from Resilient People: Lessons We Can Apply to Counseling and Psychotherapy* (Thousand Oaks, CA: Sage Publications, 2006), xi.

¹⁵ Zinwe, interview by Mazvita Machinga, Manicaland Province, October 8, 2011.

coping strategies such as use of prayers and rituals to manage strong feelings and impulses. More will be shared in this dissertation as to what these resilient people did to cope with the traumas in Chapter Four.

Transitional Government Period

All the suffering explained above has distorted order and harmony in the lives of individuals and communities in Manicaland Province. Even though the transition government was established to stabilize the situation and restore peace in the country, there has been ongoing political uncertainty. While the political transition period marks the beginning of the road to recovery for individuals, communities and the nation as a whole, the government of Zimbabwe has not provided any national strategy of specialized medical or psychological assistance for survivors.

The Zimbabwe Christian Alliance, one of the many religious bodies in Zimbabwe states that some churches in Manicaland have started reaching out and helping survivors. Their report indicates that, “churches have helped 5,550 survivors in their healing and reconciliation process since the controversial and violent 2008 national elections. The churches are running community healing dialogue meetings and ‘healing of the memory’ where victims share their experiences with each other.”¹⁶ This statement from the Christian Alliance indicates the role that the church is playing in the lives of the survivors and in making a difference in communities. Thus, it is important that through this research, I explore how pastoral care practices have contributed towards healing and

¹⁶ Caiphaz Chimhete. “Organ Struggles to Find Healing Formula” *The Standard*, July 10, 2011, <http://www.thestandard.co.zw/local/30468-organ-struggles-to-find-healing-formula-.html>. (accessed July 11, 2011).

reconciliation in Manicaland Province. This takes me to the next section where I look at the role of churches.

Religious Institutions as Channels for Pastoral Care

In this study, my focus is on pastoral care as offered through Christian faith churches and what constitutes effective pastoral care practices. I did my study in a context where churches, as religious institutions, are viewed as significant channels through which pastoral care and social justice practices are promoted. In Manicaland Province, churches have a unique and critical role to play in facilitating healing and reconciliation. The pastoral care ministry of churches and the support systems established and managed by churches and other Christian organizations provide significant grassroots care to survivors. Churches have been recognized as key players in helping people as they encounter life challenges. Dating back to the liberation war period in Zimbabwe, churches have served communities in diverse ways. They have served as vehicles and advocates for change. For instance, “in the 1960s, Churches challenged the repressive government of the colonial Rhodesian Front Party (RFP).

After independence in 1980, the same Churches challenged the government of the Zimbabwe African People’s Union Patriotic Front (ZANU PF), a sure sign that Churches have endeavored to live their prophetic call of being custodians of a just and caring society.”¹⁷ Tapiwa Mucherera, a Zimbabwean theologian, affirms the role of the church to grassroots by saying, “the church has always been a beacon of light even during the

¹⁷ Ruziwo Munetsi, “The Role of the Church in the Struggle for Democratic Change in Zimbabwe,” paper presented at The Zimbabwe Institute, Harare, Zimbabwe, December, 2008), http://www.zimbabweinstitute.org/Publications/pub-Categories.asp?pCat_ID=27 (accessed October 2011). The Zimbabwe Institute is an autonomous political think tank dedicated to facilitating political dialogue, consensus building and policy development in Zimbabwe according to participatory democratic principles.

darkest hours for indigenous people.”¹⁸ The church has attended to the emotional, spiritual, physical and sociological needs of those in need. But now the situation on the ground is different. There is a sense of reluctance on the part of churches. I think churches need pastors who have the skills in attending to traumatized survivors. Research participants felt that pastors and religious institutions have been ill equipped and not well prepared to facilitate healing and reconciliation. For instance, Tafara affirms this by saying:

Pakasvika chiro chichi chakakwadza nyika, machechi akabatwa asiri prepared. This is a new phenomenon, mapastors hawana kutrainwa kucounsela, asi evangelism, neChristian education. Asi zvakuda wanhu wanoaddress what is on the ground. All of a sudden mumachechi mazara wanhu wakabhurwa kana kupisirwa dzimba wanoda kubatsirwa asi maskill hatina. There is need for training and change of focus.¹⁹
[When this wave of violence ripped the nation, churches were not prepared. It's a new phenomenon; pastors were mostly trained in evangelism, Christian education and the like but not this kind of ministry. There is need to address real issues on the ground. The violence and the fighting took them by surprise, and all of a sudden our communities have victims who need pastoral care and we as church we are not skilled to help people who have been traumatized the way we saw. There in need for training and change of focus.]

This quote is a call for practical theology in action. There is need for pastors and churches to be trained in ways of helping populations that have been exposed to political violence. Throughout the interviews, the significance of having informed and skilled pastors was underscored. The pastors' focus groups were calling for specific and tangible theological responses to what is actually happening in the lives of people. The pastors' focus groups pinpointed the value of them serving alongside survivors, offering relevant

¹⁸ Tapiwa N. Mucherera, *Meet Me at the Palaver: Narrative Pastoral Counseling in Postcolonial Contexts* (Eugene, OR: Cascade Books, 2009), 26.

¹⁹ Tafara, from the Pastors' Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 29, 2011.

pastoral care and showing God's love to those in distress. "God is encountered in the face of the suffering other and our relationship to God, then, is to be worked out through our engagement with the other, through our care for the other."²⁰ Being caring is the greatest gift that churches can offer to survivors. As asserted by Paul Ballard and John Pritchard, "faith does not divorce us from society. Christian communities have to live according to the light of the gospel in an ever-changing world."²¹ That is exactly what the pastors are saying. Faith should help churches to act realistically to as they help survivors in their actual situations. This is the cornerstone of practical theology, being able to address profound existential issues of human life using theological and interdisciplinary knowledge.

One of the issues raised by Laiza, a research participant is that, "despite the short comings of the church, the survivors and general populace still has confidence in the role of churches to help survivors cope. Religious institutions still have a sacred obligation to participate in the healing and reconciliation process."²² For Christian churches, such participation goes a long way in lessening human suffering, improving well-being and fostering development of communities. "Churches," Bonhoeffer writes, "are the bearers of the reconciling and redeeming Word for humanity and for the world. Churches serve God in the world as an instrument by which God desires to become active on behalf of the world."²³ By exploring the pastoral care practices, I will see how churches are indeed bearers of life and how they are serving God as instruments care and love. I will learn

²⁰ F. W. Dobbs-Allsopp, *Lamentations* (Louisville: John Knox Press, 2002), 44.

²¹ Paul Ballard and John Pritchard, *Practical Theology in Action: Christian Thinking in the Service of Church and Society*, 2nd ed. (London: SPCK, 2006), 51.

²² Laiza from the Pastors' Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 29, 2011.

²³ Dietrich Bonhoeffer, *Dietrich Bonhoeffer Works, Vol. 5: Life Together ; and Prayerbook of the Bible*, translated by Daniel W. Bloesch and James H. Burtress (Minneapolis: Fortress Press, 1996) , 133.

how churches, through practical theology, are working in collaboration with the civil society and government agencies to In that way, churches' practical theology takes the form of a critical correlation of the Christian faith and the live experiences in contemporary society.

To conclude this section, the discussion above demonstrates clearly the role of churches as channels of pastoral care in an ailing world. Bonhoeffer shares same sentiments by saying that the Church "is not called to be a tiny, sacred haven from the world but, like Jesus, a presence in the midst of the world. The Church is destined to be the community of Jesus Christ that is within the world, yet free enough from the world to oppose secular idolatries and to do the courageous deeds required in serving others."²⁴ Furthermore, he emphasized that the Church as a Christian community has a role to, "integrate the gospel into its daily life and reflect this to the world. Christ existing as community, challenging believers to behave as Christ to one another."²⁵ To confirm this, survivors in Manicaland expected churches to show noticeable acts of love, mercy and justice. Chigere, one of the interviewees, said:

Sechechi when someone has been affected, we should open our eyes and say damage yakaitwa apa yakakura isu takuenda kunowaka zvakaputswa, instead of just talking wanhu wanoenda to show love and care zvine impact yakakura.²⁶

[When someone's house is destroyed, as a church we need to open our eyes, show love and do practical things to build the house, talking alone does not help at all.]"

²⁴ Ibid., 10-11.

²⁵ Ibid., 7.

²⁶ Chigere, interview by Mazvita Machinga , Manicaland, Zimbabwe, September , 2011.

Chigere is telling how through acts of care and love, the church's presence will be felt. Bonhoeffer shares the same by saying, "the Church needs visibility in its sociality."²⁷ Churches need to be intentional in caring for survivors. John Reader views the role of churches as broader by saying, "caring for people also requires an awareness of and a willingness to respond to the wider determinants of lives."²⁸ The presence of churches in ailing communities needs to be felt and seen. Their contributions towards healing should prove churches as agents of transformation as opposed to churches just providing lip service. Interviewees shared the view that effective churches are those which address the real aspects of lives and help people in a much tangible manner. In Manicaland, communities and individuals look forward to churches, because, in a country where there is dearth of effective mental health services, like Zimbabwe, churches are sources of hope together with traditional African healing methods. Churches offer free counseling services, establish community support groups, assist in repairing shelter, and refer survivors to humanitarian service providers for more help. These are some of the things that show the role of churches. The following are some of the key terms in this dissertation; namely, survivors, healing and reconciliation, traumatic political violence, pastoral care and transpersonal resilience.

Description of Key Terms

In this section, I provide descriptions of key terms that are significant for this study. The main participants of this study are survivors of political violence. They yearn for individual healing and rebuilding of communities. They also expect churches to play a

²⁷ Dietrich Bonhoeffer, *Dietrich Bonhoeffer Works*, Vol. 5, 11.

²⁸ John Reader, *Reconstructing Practical Theology: The Impact of Globalization* (Aldershot, England: Ashgate, 2008), 37.

significant role in creating programs that enable healing and reconciliation. And so, who are these survivors? What is the meaning of healing and reconciliation? What does the term community mean in this study? These are some of the key word that I explore in this section.

Survivor

Throughout this study, the word survivor refers to a person who has been affected directly or indirectly by politically motivated violence. As mentioned in Chapter One, these survivors have either been physically or mentally attacked *by*, or they have inflicted harm *upon* other people. Amongst the survivors, there are those who have been victimized in a variety of ways, such as harassment, marginalization, physical or sexual assaults, and other forms of inhumane treatment. Others suffered violence that was instigated by politicians simply because they were from a different political party affiliation. In this study, I refer to this group interchangeably as victims or “targets.”²⁹ There are also survivors who, even though they have been perpetrators or “agents” of violence and have inflicted harm upon others, they themselves are also victims of violence.³⁰ They are victims because they have been threatened and coerced into carrying out violent activities. In such cases, they have been exploited and victimized, too. Still, they have been agents of violence. As asserted by Rita Hardiman and Bailey W. Jackson, “these members of the agent group are also trapped by the system of social oppression that benefits them.”³¹ Even though I use the term “survivors” to identify both groups, the

²⁹ Rita Hardiman and Bailey W. Jackson, “Conceptual Foundations for Social Justice Courses,” in *Teaching for Diversity and Social Justice: A Sourcebook*, ed., Maurine Adams, Lee Anne Bell and Pat Griffin (New York: Routledge, 1997), 16-29.

³⁰ Ibid., 20

³¹ Ibid.

explanation below provides a clear description of each of the groups. When offering pastoral care, it is important to be aware of the category a survivor belongs to, since either one (agents or targets) have specific needs.

Victims

There are primary and secondary victims.³² Through their relationships, the harm done to the primary victims significantly affects their families which, in turn, become secondary victims. Both primary and secondary victims are individuals or agencies that have been directly or indirectly wounded by violence. The wounds could be physical, psychological, spiritual and emotional. In Manicaland, they are persons who have been abused, exploited, physically harmed, tortured or injured. They are also those whose homes and household properties were destroyed or looted.

Perpetrators/Agents

In this study, these perpetrators are individuals or agencies that have willingly or unwillingly engaged in violent activities. They committed evil acts to other people, either by personal actions, or by being enticed by other people to do evil acts. Some people with organized political agendas have threatened innocent civilians and, in their interest, have forced them to participate in brutal activities toward their communities and their fellow citizens. The agents were influenced to go kill other people, burn people's homes and dehumanize others, acts that they would never have engaged in, if they were not threatened to do so. Some were promised jobs and support for basic needs and monetary rewards. Unfortunately, these promises never materialized for most perpetrators. In some

³² Trudy Govier and Wilhelm Verwoerd, "Transcending Victims and Perpetrators," *International Journal of Humanities and Peace* 20, no. 1(2004): 84.

cases, there are some who ended up receiving only a small fraction of what they had been promised, or they gained nothing at all. In the end, these perpetrators are survivors who also need pastoral care and healing as well. Thus, effective caregiving is one that unconditionally attends to both categories of survivors.

Observers

In the case of this study, these are individuals or agencies that silently watched people being victimized. They did not denounce the victimizations. For instance some churches, as institution, have been both observers and victims of violence. Churches as institutions have been slow to speak and to act. Some people who proclaim to be Christians have seen themselves feeling helpless and fearful. Through this silence, many churches share responsibility for the continuous suffering of Manicaland communities.

Healing and Reconciliation

Healing and reconciliation processes have many facets and have varied meanings for different contexts and societies. When it comes to healing and reconciliation in post-violence situations, there is no clear-cut definition of these terms. This is why, in this research the affected persons had to communicate their understandings of healing and reconciliation. From the feedback I got during my study, healing and reconciliation happens both at personal and communal levels. In post-political violence situations the two processes are related because healing of past wounds is needed if tangible reconciliation is to take place. Generally, in the Zimbabwean context, both the traditional cultural practices as well as western cultural practices influence the survivors' healing and reconciliation journeys. Healing and reconciliation as used in this study means adjusting, coming to terms with the effects of violence through mending brokenness , re-

establishing interpersonal relationship, re-constructing a sense of community and striving to live life to full potential. I will explore this meaning throughout this section.

This research is primarily concerned with healing after what I refer to as *traumatic political violence* (TPV). Traumatic political violence refers to a series of traumatizing events and extreme violence that occur to individuals in political violence situations. This experience can impact individuals' day to day functioning and can be life-threatening. As asserted by Carrie Doehring, "the life-threatening quality of violence may involve actual physical threat to one's life and/or the violation of one's basic sense of self."³³ One hundred percent of interviewees in this study assert that healing and reconciliation are needed within the Manicaland Province. Given the condition that in post-violence situation, most survivors are recovering from a position in which their psychological and sociological make-up have constantly been overridden and degraded, pastoral care is greatly needed. This experience has resulted in misery and destruction of sense of worthiness and sense of belonging for some survivors.

Scores of scholarly research point out that after incidences of political violence, the likelihood of trauma, pain, and hurt among survivors is enormous and the necessity of healing is indispensable. Such conditions were acknowledged by the interviewees when they narrated their stories. For example, Chigere said:

Wanhu wakapondwa zvekupondwa zviya, wachipisirwa misha, wakarwadzisa. Kuti tingoti wanhu rekereranai hazvinyatsopindi kunewanhu wakakwara zvakadai, hazvisi nyore, that experience haibvi pamoyo, ronda riripo haripori it's difficult."³⁴ [People were severely battered, homes burnt, there was real suffering and pain. For us to go and

³³ Carrie Doehring, *The Practice of Pastoral Care: A Postmodern Approach* (Louisville: Westminster John Knox Press, 2006), 79.

³⁴ Chigere, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, September 29, 2011.

just say it's over please forgive, it does not work , the pain that was inflicted it's too much and its stuck in people's hearts, it is difficult.]

Listening to the painful stories of hurt and brokenness, it was clear that, caring interventions that lessen the impact of political violence and facilitate healing are needed. With regard to the significance of healing, Jeong Ho-Won and Charles Lerche assert that, "hearts and minds are ravaged by war and violence, and their healing is no less critical a need than the reconstruction of burnt out villages."³⁵ This is why the research participants stressed the need for healing and why it is detrimental to trivialize that need. There has been a tendency in post-political Manicaland for some traditional leaders and communities to pretend as if nothing bad happened and that people should just move on with life. But this should not be so. With all the damage done to survivors, their families and belongings, people need to heal. The question then becomes what does healing in post-violence situation look like? What is the type of the healing that survivors need? In the following section, I explain the meanings attributed to healing by various scholars and share the meaning of healing as portrayed in this study.

Healing

Healing can be understood from scientific, theological, sociological and anthropological perspectives. There is no one description of healing; it all depends on the context and nature of healing that needs to take place. There is physical, social, spiritual, emotional and economic healing.³⁶ In post-political violence situations all these types of

³⁵ Jeong Ho-Won and Charles Lerche, "Reconciliation and its Social and Political Dimensions," *International Politics* 39 (September 2002): 329-39. Jeong Ho-Won is a scholar in Conflict Analysis and Resolution. Charles Lerche, is a scholar in Political Science and International Relations, works on peace building and reconciliation issues.

³⁶ Social healing is defined as the reconstruction of communal relations after mass violence in John Paul Lederach, and Angela Jill Lederach, *When Blood and Bones Cry Out : Journeys Through the Soundscape of Healing and Reconciliation* (Oxford: Oxford University Press, 2010), 7.

healing precede reconciliation. As asserted by Tafara, a female pastor in Manicaland, “zvukupora zvinoendererana nokuti uri kubuda mune zvipi, zvinyi zviri kunetsa.”³⁷ [“The issue of healing in post-political violence situations depends on what predicaments you are grappling with, what situation you are coming out from.”] By this, the participant was stressing the point that the nature of the injury one needs to recover from, and which atrocities one is coming out from, defines the kind of healing that is necessary.

Another important issue is that one has to understand the cultural setting in which the healing needs to take place and the circumstances for the healing. Chigere, one of the participants, comments on this:

Wabasa wedu awa wanofanira kuziwa zvinoitwa munharaunda kwete kungosvika wachiita zviro wasina kubunza wakadaro wanorwa ne wanhu.³⁸

[Religious workers need to consult the communities that they are working with and learn what works from the cultural perspectives of the community, in that way, they will not be any clashes with local people.]

This perspective concurs with one of Emmanuel Lartey’s three principles as read in his book, *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*; i.e. that of contextuality.³⁹ The term contextuality comes from the word contextualize or context. According to the Webster’s New World College Dictionary, to contextualize is to place (a word, event, etc.) into a particular or appropriate context for the purpose of interpretation or analysis. For instance, it is important to note that healing as experienced in the African context takes a different form from healing as experienced in the West or in the Eastern cultures. As asserted by Helena Cobban, “Healing in most African

³⁷ Pastors Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe. October 10, 2010.

³⁸ Chigere, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 29, 2011.

³⁹ Emmanuel Lartey, *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*, 2nd ed. (London : Jessica Kingsley Publishers, 2003), 11.

traditions is performative rather than verbal.”⁴⁰ In the Shona cultural perspective and in most African cultures, there is use of rituals or symbolic modes, in order to facilitate healing. This is different from the talk therapies that are commonly practiced in the West. Additionally, Cobban talks of an example in Mozambique, where communal rituals and cleansing ceremonies were done soon after the war, in order to address the tensions and reconciliation needs that were present. It is through these rituals that the survivors come to know, give expressions, and meanings to what was happening. Flora Keshgegian claims that, “the practice of ritual teaches us that there is more to life than we can see or know that we are fundamentally connected as life-forms across time and space. Rituals help make connections and release energy.”⁴¹ What an excellent explanation; it suits the role of rituals in the traditional African worldview.

Paul Gilbert and Hannah Gilbert also acknowledge the role of various cultural outlooks by saying “the scientific study of healing is linked to theories and knowledge of what causes dysfunction or injury, and the underpinning recovery, repair and healing. Cultures vary greatly on both accounts.”⁴² Thus, the meaning attributed to healing is situational and contextual. But what is important to note is that, in post political violence situation, the healing that is needed is multi-faceted. Having said this about healing, I will look at John J. Pilch, Seward Hiltner and His Holiness Dalai Lama’s descriptions of healing before I discuss healing as signified in this study.

⁴⁰ Helena Cobban, *Amnesty after Atrocity?: Healing Nations after Genocide and War Crimes* (Boulder CO: Paradigm Publishers, 2007), 224. Helena Cobban is a National Advisory Committee member of the Middle East Policy Council, a Quaker, and scholar in international relations with experience in working in Asia, Africa and the Middle East Region.

⁴¹ Flora A. Keshgegian, *Time for Hope: Practices for Living in Today’s World*. New York: Continuum Books, 2006), 213.

⁴² Paul Gilbert and Hanna Gilbert, “Spiritual Healing in the Context of the Human Need for Safeness, Connectedness and Warmth: A Biopsychosocial Approach,” in *Spiritual Healing: Scientific and Religious Perspectives*, ed. Fraser Watts (Cambridge: Cambridge University Press, 2011), 112-27.

Pilch describes healing as, “the restoration of meaning to life. It is the strategy of restoring social and personal meaning for life problems that overcome human health.”⁴³ By using the term restoration, which according to Webster’s dictionary means, bringing back situations to former state, Pilch is talking about bringing back meaning, thereby assuming that healing is needed by people who will have lost meaning. When human beings have problems that overwhelm their ability to function healthily, they need to re-establish, bring back the situation to its former state. The problem with this conceptualization is the assumption that the former state (which needs to be restored) was in the first place healthy, which may not be the case with so many of the survivors in developing, oppressed societies, like Manicaland. The former state may not have been marked by violence, but may also not have been functional. Hence, restoration in this case may or may not bring healing.

While restoration of meaning for life may be helpful to some individuals and in some situations, in post-political violence this may not always be the case. This is because most survivors who I interviewed, healing was not merely restoring meaning. It meant creating new meaning altogether, so that they adjust to the new situation that is marked by scars from political violence. Thus, I find Pilch’s definition of healing having some limitations for post-violence situations. While it suits particular survivors; his interpretation of the meaning of healing does not apply wholly to survivors in post-political violence situations. To some survivors the toll of political violence totally does not call for reclaiming of previous state but for new ways of being altogether.

⁴³ John J. Pilch., *Healing in the New Testament: Insights from Medical and Mediterranean Anthropology* (Minneapolis: Fortress, 2000), 155. Pilch is a Biblical scholar who has written on healing in the scriptures.

Another definition of healing comes from His Holiness Aram I, an Armenian Orthodox priest and former moderator of the World Council of Churches, who asserts that, "Healing is restoring brokenness of life. It is recovery and rediscovery of life's wholeness."⁴⁴ Alam assumes that when healed, individuals recover and put together that which has been broken, re-establishing wellness, and wholeness. Healing to Alam is the return to wholeness from brokenness and it is also finding out new ways of living life to its fullest, regardless of the scars and wounds brought about through the exposure to political violence. While it is true that violence ruins lives and communities, necessitating some form of repair in order to return to what Alam terms wholeness, I wonder if it is ever possible for survivors to attain wholeness. The way I view it is that, mystically, a person is on a spiritual journey towards unity and identity with God if they strive to integrate all human aspects; body, mind and emotions with the spirit. This means that he or she may start to have a new perspective of living and attempting to be whole with oneself. Such mystical experiences enable individuals attain equilibrium which leads to functional wholeness. God is constantly at work in human lives, bringing humanity towards wholeness. Effort to attain wholeness is a process which may never be achieved till death. By saying healing is recovery of life's wholeness; Alam is assuming that there is some wholeness that can be recovered. Wholeness is relative and attaining it depends on how the term is understood. Leaving it general poses challenges because even people who have not been exposed to violence find it not easy to achieve wholeness of life.

⁴⁴ H.H. Aram I, "Healing, Empowering, Transforming and Reconciling Act of the Church," <http://www.armenianorthodoxchurch.org/v04/doc/Documents/Report%20of%20the%20Moderator-WCC%20Central%20Committee%20February%202005.pdf>, (accessed May 23 , 2011). report of His Holiness Aram I, given to the Central Committee of the World Council of Churches, meeting in Geneva, 14-22 February, 2005. His Holiness Aram I is the head of one of the ancient oriental Armenian orthodox churches. He has served twice as the moderator of World Council of Churches and is well known as a spokesperson for world peace, interchurch and inter-religious relations.

Human beings strive to live life to full potential even though until death one may never be able to achieve wholeness of life.

While survivors strive to bring the broken pieces together each and every day, this journey to pursuing wholeness is a venture that continues as long as people are alive. Instead of using “rediscovery of wholeness,” I would rather say, survivors strive for rediscovery of new ways of being or seeing the world. Through rediscovery of new ways of being, it means energy to live may be rekindled within some survivors, thereby, increasing chances of living to full potential. Once more, similar to Pilch’s definition, Alam’s definition has some limitations when it is applied to survivors in Manicaland. While the two definitions above can be appropriate for healing in other settings with post-violence situation in Manicaland they leave gaps.

In an effort to cover the gap that these two definitions offer, I put forward Seward Hiltner’s definition of healing which I find applicable in Manicaland’s post-political violence situation. Hiltner defines healing as, “the restoration of functional wholeness that has been impaired.”⁴⁵ This means restoration of functioning performance. He gives an example of a man who lost one kidney and is a healed man when the other kidney so alters itself so as to perform the work of the two. Hiltner claims that this man is healed not because his second kidney was replaced, but that even with one kidney he is functioning. In other words even with the damage, he is able to have significant functioning performance. I see this as the kind of healing similar to the healing that is needed in post-political violence situations. Caregivers would ask survivors, “How have you been helped to restore functional wholeness after going through traumatic

⁴⁵ Seward Hiltner, *Preface to Pastoral Theology* (New York: Abingdon Press, 1958), 90.

encounters?” or “How do you need to restore functional wholeness? Hiltner comments on engaging the survivors by saying, “what constitutes wholeness of functioning is both more variable and more culture-conditioned.”⁴⁶ It is therefore important for survivors to name what functional wholeness mean to them. This is a very significant point, since various cultural contexts differ in the ways they view impairment and functional wholeness. The above discussion is a clear indication that there is no one way of defining healing. The context plays a significant role in defining healing. Having said this, I now turn to the description of healing as portrayed in this dissertation.

Healing as Portrayed in this Study

What sort of healing am I talking about in this study? What sort of healing do the survivors in Manicaland need? When survivors heal in post political violence, they heal from loss of loved ones and relationships. They heal from emotional and physical injury. They also heal from dehumanization and many other forms of human atrocities. Borrowing some of Andrew Lester’s terminology, the survivors’ hoping stories have been attacked and thus become “dysfunctional future stories.” Hence, survivors need to heal from the attacks done to their future stories. According to Lester, human beings create stories about future. These future stories are guided and influenced by visions, dreams and expectations. “Both past and future stories, though not present, are existentially real.”⁴⁷ They are fundamental elements within an individual’s lived experiences. When these future stories appear hopeless, the sense of self-hood and person

⁴⁶ Seward Hiltner, *Preface to Pastoral Theology*, 91.

⁴⁷ Andrew Lester, *Hope in Pastoral Care and Counseling* (Louisville: Westminster John Knox Press, 1995), 126.

identity is distorted.⁴⁸ In such cases, survivors would need help in reframing the dysfunctional future stories that come as a result of violence. Survivors need to be healed in a manner that helps them function well regardless of what happened to them. Above all, survivors need to repossess their identity as precious children of God, an entitlement which has been stripped away from survivors as a result of dehumanizing acts that they were exposed to. Survivors need to know that God still relates to them as significant beings that have the gift of life to enjoy. Healing happens when the survivors remind themselves: Who is defining my identity? Who am I? Where does my humanness come from? While these are not easy questions to grapple with, they help survivors rise above and go beyond negative effects of political violence.

The question is how can survivors be helped to maintain functional wholeness after going through traumatizing and painful experiences? As asserted by Seward, what may be needed is not the restoration of wholeness or the restoration of the dysfunctional kidney, but healing can come when one is able to function with one kidney. Healing comes when caregivers help survivors to function and be able to pursue their life goals without pretending as if nothing bad happened to their lives. With those scars in their lives and bodies, healing happens when survivors incorporate their painful experiences. Metaphorically, they need to learn to function with that one kidney and adjust life accordingly. This is what Judith Herman view as integrating the trauma into one's life and moving on with life.

As mentioned in the previous chapters, TPV has been so devastating such that, in some cases, a survivor's identity is defined by the victimization. TPV threatens some

⁴⁸ Andrew Lester, *Hope in Pastoral Care*, 126.

survivors' safety, well-being, and integrity of body and soul, and sometimes stripping away their ability to fight. All this leads such survivors to feel incapable, empty and worthless. At times survivors end up cultivating victimhood as their identity and have this song, "*There is Nothing I Can Do, I Have Been Born to Suffer*." The situation in Zimbabwe made some survivors give way to despair and cynicism about their future. What I noticed from the interviews is that sometimes even hopeful survivors were not impervious to the negative effects of goal blockages. Survivors like Zinwe still feel the pinch but they were resilient and did not give in. From the various ways survivors responded to traumatic situations, I realized that both the resilient survivors and those who succumbed to the damage need some form of healing.

It is important to realize that authentic healing begins to take place when survivors are empowered to re-shift their understanding on who defines their humanness. Is it the devastating circumstances and the victimization? From the resilient survivors, like Zinwe and Chigere, it was clear from their narrative that God defines who they are. They managed their symptoms by re-discovering the role of God in their lives and also their inner strength and capabilities. Chitaka, one of the female participants, views survivors as having the right to be defined in their worth through Jesus Christ, who offers an opportunity for life transformation in God. Therefore, reframing who they are and what defines them becomes a noteworthy starting place in the process of authentic healing. Paula Green summarizes this as, "rehumanization of brokenness and broken relations, rebuilding of trust, normalizing daily life and restoration of hope."⁴⁹ Failure to

⁴⁹ Paula Green, "The Pivotal Role of Acknowledgement in Social Healing," in *Memory, Narrative and Forgiveness: Perspectives on the Unfinished Journeys of the Past*, ed. Pumla Gobodo Madikizela and Chris Van der Merwe (Newcastle upon Tyne : Cambridge Scholars Publishing, 2009), 77-97.

rehumanize will exacerbate the survivors' suffering and victimhood and it will be difficult for survivors to heal.

Thus, in this dissertation, and in the context of the post-violence situations in Manicaland Province healing refers to, "*coming to terms*" with biopsychosocial and spiritual realities of painful experiences, enabling survivors to return to functioning wholeness and their sacredness as intended by God.⁵⁰ All they can do is to learn to come to terms, making life adjustments that will sustain them and enable them to move towards functional wholeness and meaningful endeavors. Most survivors have open wounds (trauma and loss) and for them to heal it is important that they acknowledge the presence and reality of their wounds and their losses. The survivors need to recognize that being wounded does not reduce them to objects. They are still precious human beings in God's eyes who through Jesus Christ happen to have passed through painful experiences too. The survivors need to come to terms with the thought that their wounds and feelings of loss need to be taken care of. It will not help the survivors to pretend moving away from the losses or the wounds and denying their existence. There is need to realize that, "the trauma and loss, as well as the wounds, call for a response, regardless of cause."⁵¹ Thus, pastoral care practices provide a means for churches to respond and for survivors to come to terms with their conditions. The healing process is a spiritual, social, emotional, and psychological exercise and not merely a political process.

⁵⁰ Biopsychosocial is psychiatrist George Engel's term that explains care which avoids a strong disease focus but includes psychological, biological and social aspects of humanity. It balances biological and psychosocial aspects of human beings. [www.chiroandosteo.com /content/13/1/5](http://www.chiroandosteo.com/content/13/1/5) (accessed October 18, 2011).

⁵¹ Cassie Premo Steele, "American Cultural Memory, Mourning, and the Possibility of Peace," *Intertexts* 8. no. 1(Spring, 2004): 1-14.

As survivors are coming to terms with their situations they are always in a state of becoming, realizing a sense of transformation and newness. Chihera, one of the research participants, says, “Wanhu wanga wasikachatarisani kumeso, asi ngenguwa uye ngekubatsirwa wakukwanisa kuonana sewanhu.”⁵² [“People were no longer relating to each other but now after help from churches, we see transformation and changes in ways that people are treating each other in the villages.”.] Some of the survivors need the affirmation that even if they are hurt and troubled they are still special beings in the eyes of God and God wants them to live life abundantly. As asserted by John Koenig, “healing is an indispensable part of coming to wholeness that God intends for all creation.”⁵³ As survivors journey towards healing, God gives them grace no matter where they are in the process of healing. God’s grace heals survivors from their brokenness and enables them to form meaningful relationships again. This new way of being makes them feel safe, connected, loved and valued by God and others. When this happens a survivor’s frame of mind is transformed such that he or she is no longer defined by painful experiences. In so doing, transformative healing takes place.

Healing starts to take place when survivors come to terms with their traumatic and painful experiences. Even if they cannot rub off history the survivors still can do some positive things that can help them face the present and the future constructively. Coming to terms involves acknowledging and accepting loss and pain while having the will power to move on with life, as God intends for everyone. As asserted by the research participants, this is not an easy undertaking. Sometimes while some survivors strive to

⁵² Chihera, interview by Mazvita Machinga, Manicaland, Zimbabwe, October 14, 2011.

⁵³ John Koenig, “Healing,” in *Practicing Our Faith: A Way of Life for a Searching People*, ed. Dorothy Bass (San Francisco: Jossey- Bass Publishers, 1997), 149-62.

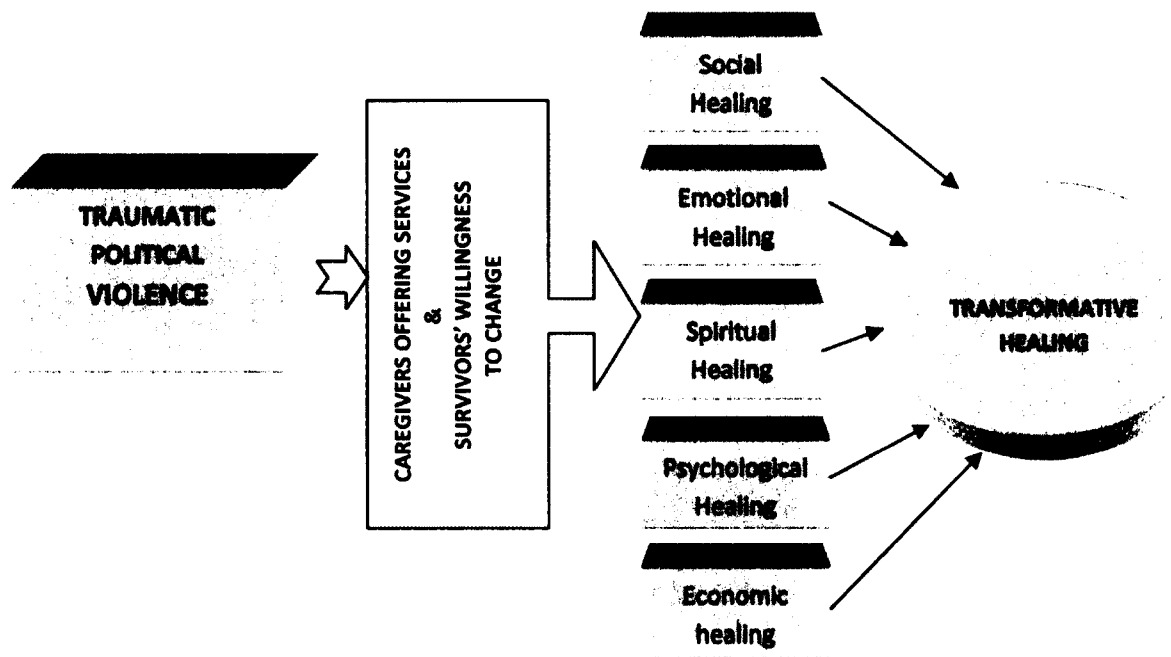
come to terms with their situations they find themselves entrenched in the events that happened; thoughts of what happened to them continue to linger in their minds and they end up having no-one to trust with their stories. Zinwe, one of the participants, witnesses to this when he says:

Even if ndakazvipira kurekerera wakandirowa, mawounds chaiyo aripo, sekuti like me, unombototi uri wega asi nhingi chaiye why did he do this to me, but I comfort myself and move on? ⁵⁴
[Even if I have made a decision to forgive the people who beat me, I am still wounded in my mind I sometimes think about why I was beaten like this. But even though, I comfort myself and move on with life.]

In other words, survivors will have to learn to live with the past and not let the past detect the present lived experiences. From the stories of pain that the survivors shared with the researcher, survivors of political violence need social, emotional, spiritual, psychological and economic healing. Practical theology enlists churches to address the diverse survivors' needs in a holistic manner. The diagram below shows the various forms of healing that survivors need.

⁵⁴ Zinwe, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 29, 2011.

Diagram 1. Nature of transformative healing from traumatic political violence



In the traumatic political violence box above there are all sorts of injuries, losses, and other atrocities, inflicted upon survivors, which necessitate healing in different areas. It is not God's intention for human beings to live with all the suffering. From a Wesleyan perspective, it was not the original plan for human beings to suffer. "God graciously come to humanity, seeking to restore humanity's right standing with God."⁵⁵ John Wesley believes that through God's merciful power, God wants human beings restored; hence, the provision of prevenient grace and God's empowering presence.⁵⁶ Similarly, through pastoral care practices, survivors can experience God's prevenient grace. As I sat down and listened to the survivors who have been exposed to traumatic political violence, I could see how they all have journeyed through fear, trauma, shame, and guilt. At the

⁵⁵ Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Kingswood Books, 1994), 83.

⁵⁶ Randy Maddox, *Responsible Grace*, 93.

time of the interviews some survivors were still grappling with all the above. The injuries that have been inflicted upon survivors are visible and invisible. These various injuries and losses cause survivors to be insecure, to have a sense of worthlessness and helplessness. Thus, for a survivor to move on, one has to go through processes that ultimately lead toward healing that transforms pain to constructive actions.

The healing that survivors experience is not mere healing, but, as mentioned earlier it is transformative healing. It is a healing where change in behavior, attitude and thoughts are recognized and shared. Like what Zinwe said:

Ndakabva ndatoona kuti kusangana newamwe wangu tichibvunzana kuti zviri kudini, zvakaitsa kuti titi let us move on zvichapera izvo wari kuita.”⁵⁷
[Suddenly, I became aware of the love and care from my church friends and I made a decision to change my attitude and move on and stop wasting my time pondering on what these perpetrators did to me.]

For Zinwe, healing was transformative and it meant a chance for him to make a new start, to see, things differently and move on with his life. Even if, to Zinwe, healing did not mean the removal of the scars of wounds, it meant changes in perceptions and attitudes towards himself and society. In other words, he was able to adjust in a manner that made him see his problems through God’s grace and growth in spirituality.

There is another important aspect in Zinwe’s experiences. Zinwe reported that those people who ill-treated him were coming to him in need of help. Sometimes he helped them, sometimes he did not. This shows how healing is a long roller-coaster process. As observed by Laiza from one of the focus groups, “it is not easy to talk of deep inward healing, we cannot talk of healing so far in our communities, we cannot conclude that survivors have achieved total healing yet, we are still far from it because healing

⁵⁷ Zinwe, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 2011.

after such violence has so much into it.”⁵⁸ This means that when healing takes place there are some changes that are noticeable in the survivors’ life, but changes take time and commitment.

From Zinwe’s words in the above quote, healing in post-political violence is multifaceted. Because of the several levels of hurt that survivors encounter, healing requires a multidisciplinary approach that does not conflict the cultural context of the survivors. Thus, participation of individuals and communities becomes central in the whole healing process. In the following sections, I discuss the various forms of healing as portrayed in the diagram above, beginning with social healing.

Social Healing

This is a term that has not been fully developed by scholars. Social healing is a form of healing the survivors of political violence in Manicaland need. One hundred percent of the survivors that I interviewed acknowledged that interpersonal relations in communities are greatly hurt by violence and conflict. Therefore, there is great need for rebuilding and mending of relations if healing and reconciliation are to take place. Since social healing has to do with mending broken relationships, rebuilding trust and restoration of hope, it is the healing that most survivors wish for. Social healing is a form of healing that survivors feel is central if communities are to re-build their communities. The disintegration of the communal relations is a blow to the societal fabric of the Manicaland people, who view community as a vessel that safely, holds people during times of crisis. James O’Dea and Judith Thompson of the Institute of Noetic Sciences acknowledge the role of social healing by saying, “many now believe that to truly heal

⁵⁸ Laiza from the Pastors’ Focus Group, interview by Mazvita Machinga , Manicaland, Zimbabwe, September 2011.

the greater social body requires addressing the healing needs of individuals and the transformation of social institutions concurrently. Truth, justice, compassion, and peace all appear to be necessary elements in social healing.”⁵⁹ What O’Dea and Thompson are saying is that individuals and communities are able to re-build trust and restore hope when social healing is realized. Even more important, O’Dea cited in Lederach and Lederach states that, “Social healing seeks to deal with the wounds created by conflict, collective trauma and large-scale oppression.”⁶⁰ From this quote, healing of social wounds takes into account all dimensions from the personal to the political. Social healing, “brings to a culture of violence seeds of new possibilities”, says O’Dea and Thompson. This is done through honoring and valuing human life and relationships.⁶¹ Chigere affirmed the significance of social healing by saying:

Dai wanhu akazviita neakaitirwa akakwanisa kupora, kufambidzana
sewanhu and go on as usual, ukama urambe uripo, ukama ukadzokera
panzvimbo yawo, I think we will be alright.⁶²
[If victims and perpetrators learn to interact, see each other as kins, then
go on as usual. Relationships could be brought back to their original place.
I think we will be alright.]

Chigere’s son had been beaten but he and his son chose to interact with the perpetrators despite what they did to them. As a local business person, he takes his time to connect with them through acts of hospitality and charity. Chigere is acknowledging the significance of social healing in soothing social wounds and bringing peace. Even more

⁵⁹ James O’Dea and Judith Thompson, “Social Healing for a Fractured World,” *Shift* Issue 7 (June-August, 2005), <http://noetic.org/library/publication-articles/social-healing-fractured-world/> (accesses November 3, 2011.)

⁶⁰ John Paul Lederach, and Angela Jill Lederach, *When Blood and Bones*, 7.

⁶¹ James O’Dea and Judith Thompson, “*Social Healing*,” 2005

⁶² Chigere, interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

important, Thompson and O'Dea add to the importance of social healing by pinpointing that:

Through dialogue, storytelling, compassionate listening, and healing circles, such exemplars are helping individuals to overcome their sense of "otherness" and to move from suffering to joy through connection to the whole. In this way, the work of social healing is helping to soften our well-habituated identity frames and open up a door to a greater sense of "We."⁶³

Through social healing survivors and communities begin to restore relations so that they can connect and co-exist again. The same power and energy that they used to beat themselves up or beat others is the energy that will now be used to engage in compassionate activities. Pastoral care practices bring survivors together and help them start rebuilding their communal relations and restoring trust. In an environment where survivors have been displaced by political violence, the sense of "location, belonging and connection" can be achieved through social healing.⁶⁴ At yet another level, having a sense of belonging and connection involve emotions; thus, emotional healing is also needed after exposure to violence. In the next session, I discuss emotional healing as important in post-violence situations.

Emotional Healing

As I listened to the survivors' stories, I noticed that some were struggling with negative emotions. Some told me they are bitter, others said they are sad and still grieving their material possession that were looted and destroyed. I even hear anger from

⁶³ Judith Thompson, and James O'Dea, *Social Healing*, 2005.

⁶⁴ John Paul Lederach and Angela Jill Lederach, 60.

some pastors who did not know what to do to help their communities heal and reconcile.

Chitaka, a research participant said:

Zvakaoma and zvinonetsa, the perpetrator and the victim are all members of my church, Urikuwork newanhu wakagumbuka, so they sometimes hawadi kusiya zviro zvawo. As mufundisi you try hard, but sechechi hatinaba program inotitaurira zvekuita.⁶⁵

[It is hard and frustrating, the perpetrator and the victim are all members of my church. When we try to talk it degenerates into emotions because each one has previous feelings that keep interfering with efforts to heal and reconcile. As churches we do not really have guidance as to how to help.]

The negative reactions that Chitaka mentions above, point toward the need for emotional healing in Manicaland Province. For survivors to heal from this emotional roller coaster, they need caring and supportive relationships. They need to bounce back, make connections, and maintain hopefulness, or else they will not make it. Resilient individuals, “just like metals placed under extreme heat, will lose shape, soften and meld, but when cooled have an amazing capacity to find their way back to status quo.”⁶⁶ It means that, as the survivors heal emotionally, they rebound and resume their normal day to day duties. We will see in the story of Pasita mentioned in the coming chapter. Apart from social and emotional healing, survivors also need spiritual healing as discussed below.

Spiritual Healing

As previously mentioned, my focus is on Christian understanding of spiritual healing. Spiritual healing is an important component of healing needed in post-political violence situations. Why? First, spiritual healing is needed because traumatic political

⁶⁵ Chitaka from the Pastors’ Focus Group, interview by Mazvita Machinga, Manicaland , Zimbabwe, October, 2011

⁶⁶ Lederach, and Lederach, *When Blood*, 68.

violence poses damage and spiritual challenges on humanity. This view is shared by Darlene Fuller Rogers, a theologian, when she says, “all forms of trauma, physical and psychological have an effect on one’s spirituality.”⁶⁷ Jonas, one of the research participant shares similar thoughts. He said:

Zvakaitika izvi zveviolence mune madamages akaitika, wanhu wakakwara mumweya, kuparadzana kweukama chaiko, mabusiness akaparadzwa, saka pane need yehealing, need iripo.⁶⁸
[Political violence caused lots of damages, people were hurt spiritually, relationships were ruined, some people’s businesses were destroyed all this means that there is need for healing, the need is there.]

Jonas is affirming the potential of violence to leave spiritual, physical and emotional scar. Spiritual damage is done when the integrity and dignity of survivors has been violated. The damage is done because a survivor’s spiritual life has been harmed by another person's actions. For instance, most survivors have been told that they deserve to die because they are not worth living and this is quite devastating to a survivor. Because of this spiritual healing is needed.

Another reason why spiritual healing is needed is that, for the Shona African, spirituality permeates everyday life, and dehumanization and exploitation attacks the spiritual side of human existence too; hence, the need for spiritual healing. Healing is spiritual in a variety of ways. Literature shows that spiritual healing can be conceptualized from both scientific and religious perspectives. Scientifically, spiritual healing refers to, “the concepts of recovery or repair from dysfunction and/or injury and

⁶⁷ Dalene C. Fuller Rogers, *Pastoral Care for Post-Traumatic Stress Disorder: Healing the Shattered Soul* (New York: Haworth Pastoral Press, 2002), 8.

⁶⁸ Jonas, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, October 12, 2011.

refers to processes occurring in physical bodies, minds and relationships.”⁶⁹ While, religiously, spiritual healing comes through some form of divine action and is about finding hope in the face of suffering, “spiritual beliefs and shared enactments of rituals can offer new meaning and feelings of connectedness to others that can soften feelings of despair and alter physiologies.”⁷⁰ As asserted by Howard Clinebell, “the responsibility of persons seeking spiritual healing tends to be limited to that of opening themselves to receive the gift of healing from the Divine.”⁷¹ From a Christian perspective the human being and the Divine are central to attaining spiritual healing. Each has a role to if spiritual healing is going to take place.

Looking at the post-political violence situation in Manicaland, I learned that, when a person is victimized and tortured, his or her spiritual being is greatly impacted. As mentioned by John Lederach, “The experience of deep pain, broken relationships, victimization, and violence leave within us a sense of void, anger, and powerlessness.”⁷² When this happens, there is need for spiritual healing. Survivors of political violence need to reconstruct life meaning especially after the meaning has been threatened by exposure to brutal acts. For spiritual healing to take place survivors need spiritual coping strategies to live on. These coping strategies come in different ways. But, each and every individual and culture has distinct spiritual practices that help survivors cope with pain

⁶⁹ Paul Gilbert and Hannah Gilbert, “Spiritual Healing in the Context of the Human Need for Safeness, Connectedness and Warmth: A Biopsychosocial Approach,” in *Spiritual Healing: Scientific and Religious Perspectives*, ed. Fraser Watts (Cambridge: Cambridge University Press, 2011), 112-27.

⁷⁰ Paul Gilbert and Hannah Gilbert, *Spiritual Healing*, 115.

⁷¹ Howard Clinebell, “Integrating Spiritual Healing and Psychotherapy: Problems and Possibilities,” in *Spiritual Healing and the Healing Arts : Collaboration for Wholeness*, paper presented at Conference Sponsored by the Institute for Religion and Wholeness, April 17-19, 1986, at the School of Theology at Claremont, CA.

⁷² John Paul Lederach, *The Journey toward Reconciliation* (Scottsdale, PA : Herald Press, 1999), 63.

and distress. The strategies include either turning within or reaching out externally for counsel. As asserted by Gockel Annemarie, “spiritual healing understands of the self and of one’s connection with the sacred, providing insight on one’s conditions and further deepening the integration of spirituality in their lives.”⁷³

There are various practices which can facilitate spiritual healing. Some practices enable survivors of violence to feel safe and (re)connected, while other practices cultivate forces that lead to activation of their soothing systems. Overall, the research participants shared similar thoughts with Gilbert and Gilbert when they see spiritual healing as being mediated through relationships and connectedness. “It is in our relationship with both real and imagined others that the experience of being care for, and cared about, can help us feel safe and connected and can stimulate healing processes and the ability to find hope and meaning with us.”⁷⁴ Spiritual healing cannot be separated from psychological healing. They are both significant in enabling human beings to reach full potential. While spiritual healing is distinguishable from other forms of healing discussed in this section, it is important to know that it is not separate from the other forms. This is because, as scientists have rediscovered, there is unity in human body, mind and spirit.⁷⁵

Psychological Healing

Just as violence can cause physical trauma, it also causes psychological trauma. Survivors need to recover and heal from psychological trauma. There is need for psychological healing since psychological trauma overwhelms, thoughts, feelings and human capabilities. The dehumanization that most survivors went through creates in them

⁷³ Annemarie Gockel, “Spirituality and the Process of Healing: A Narrative Study,” *International Journal for the Psychology of Religion* 19, no. 4 (2009): 217-30.

⁷⁴ Paul Gilbert and Hannah Gilbert, *Spiritual Healing*, 127.

⁷⁵ Andrew Lester, *Hope in Pastoral Care*, 26.

a sense of worthlessness and helplessness. The mistreatment is internalized such that survivors see themselves as inferior and this is devastating. As asserted by Toraga, a pastor who participated in the study:

Ndine nhengo yangu, you would find kuti the way the victim describes zvaakasangana nazvo, anozvitsanangura in such a way that she still have that bitterness, she cannot move through the pain. Each time pamunongotaura nezve violence yakaitika yakaitika anotanga kuchema, she is not able to move on with maronda pamwoyo wake.⁷⁶
[I have a member in my church. She is a leader but you would find that the way she describes what was done to her is.... She does so in such a way that shows she still has that bitterness,...um... she cannot move through the pain. Each time when she comes to talk about the experience she cries a lot, she is not able to move on, she has wounds inside.]

Toraga's member is not the only one who feels overwhelmed; a lot more survivors who witnessed various horrors respond that way too. Some of the survivors reported that, during the post-political violence period, people suffer from psychological issues such as, stress, identity issues, and shame. For example, survivors who have been displaced lost their homes and source of security. Even if some survivors ran away from their homes and sought refuge in other places within their home country they felt estranged because of being displaced. There is nothing as devastating as being moved away from your home. Rusa, one of the female participants, talks about this devastation:

Kana imba yapiswa, zvese zvaparara, wasara wega, zvakaoma. Mumba ndimo muneupenyu hwemunhu, fear maari haibudi akadisturbwa upenyu hwake, anoramba achiremember accident yakaitika zvounza fear every minute, every hour, every night zvoita kuti warambe waine.⁷⁷
[When one's home is burned, all clothing and food destroyed, it is difficult. They are alienated because your home is your sense of security. The survivors have fear in them, their lives have been

⁷⁶ Toraga, interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

⁷⁷ Rusa, interviewed by Mazvita Machinga, Manicaland, Zimbabwe, October, 2011.

disturbed. They are many times remembering what happened and the losses that they have encountered.]

These words reflect that displacement causes psychological consequences to survivors and their families. Other psychological sufferings mentioned by scholars are extreme sensitivity to new threats and hyper-vigilance; thus, their lives are unstable. They are constantly afraid and are without protection. Take the example of survivors who packed their blankets and few belongings and went to stay in mountains in fear for their lives. This fear as asserted by Lederach and Lederach creates the permanency of uncertainty and insecurity, thereby destroying a sense of “*at-homeness*.”⁷⁸ For such survivors, violence robs them of meaningful life. As a result of the violence, survivors lose a clear sense of self, sense of trust and a sense of well-being. That is when psychological healing is needed. As asserted by some participants some survivors went through psychological affliction because of poverty. They are some who, because of the need for means of survival, end up engaging in gruesome activities towards others. Thus, in such cases, psychological healing can take place when one is feeling secure in sources of livelihood. This takes me to the next section where I talk about the need for economic healing as one of the things important in post-violence Manicaland.

Economic Healing

Survivors in Manicaland have suffered economic challenges that have left them vulnerable and economically broken, thus necessitating economic healing at personal level. Economic healing entails getting the survivors’ lives back on their feet after years of economic turmoil. The past economic down turn in Zimbabwe has left scores of survivors vulnerable without adequate resources to cater for themselves and their

⁷⁸ Lederach, and Lederach, *When Blood*, 63.

families' basic needs. James Newton Poling speaks to this sort of situation by saying, "economic vulnerability often deprives people of the resources they need for full human development and maturity, thus, results in additional risks of violation of persons and groups."⁷⁹ Economic vulnerability is not uncommon in the post-violence situation in Manicaland as evidenced below:

Kune wamwe urombo chaiwo, kushaya, zvinoita kuti warambe wachiita mhirizhonga, wanopromiswa chikafu nemari saka wotopinda mazvari.⁸⁰
[For others, it is because of poverty that they participate in violent acts. They are are promised jobs, money and food and they seem to have no choice.]

Listening to some survivors' stories, it is evident that there is a noticeable relationship between economic vulnerability and being enticed to participate in political violence. Most survivors need to recover because they have been hurt economically. They need to move beyond the constraints and alienations to which they have been subjected to as survivors. With an unemployment rate of eighty-five percent, a history of over one million percent inflation, food shortages and crumbling social services, the country is in the path to economic recovery. Likewise, most survivors are in need of economic healing too. Because of the economic downturn, scores of survivors have been left without any source of income, thereby increasing their chances of engaging in illegitimate activities for survival. Survivors have been hurt economically such that, for many, it is a mammoth task just to put meals on the table, let alone send children to school. Such extent of suffering necessitates economic healing. Another problem to note is that politicians have been preying on the vulnerable, those who suffer from poverty and those unemployed. As

⁷⁹ James Poling, *Render Unto God*, 55.

⁸⁰ Rusa, interview by Mazvita Machinga, Manicaland Province, October, 2011.

a result scores of survivors have been agents or targets of politically motivated violence simply to get a plate of food on the table or maybe get a promised job.

Even though economic healing is needed for the stability of communities and the ability of families and individuals to sustain themselves, I was intrigued by the resilience of some of the survivors. Though they have been crushed, they have bounced back. They have somehow learned how to make ends meet. They have learned how to counter some of the economic consequences of political violence by drawing on their inner resources and strengths. They have realized their capacity and potential to enable transformation. Empowering survivors to realize the potential that is within them is another significant function of pastoral care practices. Borrowing from Paulo Freire's terminology, I see part of the role of pastoral care as conscientization (*conscientização*), helping survivors form new perceptions of the world.⁸¹ It means awakening of survivors and finding access to paths that lead to their healing and reconciliation. Some survivors like Zinwe, found creative ways of putting food at their tables and did not give up. There are some survivors who have started doing cross-border trading; others have started small-scale businesses like cooking sadza and selling it.⁸² In post-violence situations, conscientization provides survivors with specific ways of actualizing the God-given capacity to participate in the struggle for healing and reconciliation.⁸³

When survivors are able to provide their families a meal a day, send children to school and access medical treatment for the sick, then economic healing is beginning to

⁸¹ Paulo Freire, *Pedagogy of the Oppressed*, 20th Anniversary ed. translated by Myra Bergman (New York: Continuum, 1993), 17.

⁸² Sadza is the staple food in Zimbabwe which is made from ground corn.

⁸³ Daniel S. Schipani, *Religious Education Encounters Liberation Theology* (Birmingham, AL: Religious Education Press, 1988), 29.

be realized. When survivors are healing economically, they begin to thrive through productive work, finding some self-reliant means. Even though several survivors in Manicaland are doing all they can to recover, as far as the interviewees are concerned, there is still a long way to really recover. Without serious political will, healing economically will continue to be a challenge for many. Economic healing is very significant for rebuilding relationships and for personal growth. Since healing is a process, while survivors work on economic healing, the rebuilding of ruined relations can also help them recover. From the discussion above, survivors' experiences are fundamentally multifaceted; hence, attention should be given to the various components of their experiences if authentic healing is to be realized. Previously, I mentioned that in post-political violence situations, healing precede reconciliation. What then is reconciliation in post-violence situations? In the following section, I will explore various views with regard to reconciliation.

Reconciliation

Reconciliation has many facets. There are numerous viewpoints of describing reconciliation. In this section, I explain various descriptions ascribed to reconciliation and outline the meaning of reconciliation in this study. Even though there is considerable writing on reconciliation, there is no withstanding recognized definition of reconciliation for post-political situations. Reconciliation in post-violence situations means different things to communities and societies. For some communities, it is the formation of truth and reconciliation committees, while for others it is public education on conflict resolution and peace skills. Others view reconciliation as coming to some measure of agreement on a political way forward, it all varies.

Despite the differences in conceptual understanding of reconciliation, there is consensus regarding the origin of the term reconciliation.⁸⁴ Even though the word originates from religious settings, it is used in the political realm and in day-to-day interpersonal relationships. As asserted by Colin Gunton:

There is no doubt that the notion of reconciliation as it is used in political and societal discourse has its roots in the language of Christian proclamation. Political people use reconciliation as a term to describe different levels of recovery after periods of political impasse, societal traumatization and national instability. Its central concepts have penetrated all spheres of discourse and all dimensions of life.⁸⁵

As a religious concept, some scholars note that the term reconciliation, *katallássein*, is traced from and congruent with the Pauline literature in the New Testament. Paul uses the word to explain God's relationship with human beings.⁸⁶ Biblical scholars have argued whether reconciliation (*katallássein*) is an exclusively Pauline interpretation of God's saving act or a pre-Pauline Hellenistic conception.⁸⁷ This is a discussion which is beyond the scope of this study. What is important to this study is that, by using the word reconciliation, Paul is communicating that humanity is reconciled to God, in order to restore a relationship. Paul goes on to say that the God-initiated ministry of reconciliation is also given to humanity by God.⁸⁸

According to Apostle Paul, God through Christ demonstrates God's act of reconciliation and calls humanity to be messengers of reconciliation in the world. Thus, in this study, reconciliation calls for the coming together of two relations. As asserted by

⁸⁴ 2 Cor. 5:18-20, NIV.

⁸⁵ Colin Gunton, ed., *The Theology of Reconciliation* (London: T&T Clark, 2003), 14.

⁸⁶ 2 Cor. 5:18-20 and Rom. 5:10

⁸⁷ For instance, Laurence H. Marshall a biblical scholar relates Paul's usage of the term reconciliation to the Jewish martyr tradition represented in 2 Macc and thinks that's what influenced Paul's development of the idea of "reconciliation": While others like Otfried. Hofius and Otto Bertz think Paul was influenced by the Damascus experience and in light of Isaiah, 40-66.

⁸⁸ 2 Corinthians 5:18-20, NIV.

Erin Daly and Jeremy Sarkin, “reconciliation is the coming together; it is the antithesis of falling or growing apart. The coming together of relations that were once united but have been torn asunder, a return to or recreation of the status quo ante, whether real or imagined.”⁸⁹ This type of reconciliation resonates with the Pauline’s concept of reconciliation, in which relationships are brought back together. Furthermore, in this study reconciliation occurs when emotional, psychological and social barriers that separate human beings are broken down. I am exploring how faith communities have used pastoral care as a tool to break down relational barriers; how churches are helping survivors to be reconciled (*katallasso* /καταλλάσσω) and have new ways of relating to each other. If the Church has been reconciled to God, and sent forth with the message of reconciliation, then churches have a responsibility to journey with survivors as the survivors recover interpersonal relationships.

Because of the role of God in the process of reconciliation, it suffices to say that from a Pauline perspective, reconciliation processes requires a certain spiritual orientation. Attempts to disassociate spirituality from the healing and reconciliation process deny the process an essential component that addresses humanity’s existential needs. As asserted by Robert Schreiter, “reconciliation is the work of God who initiates and completes in us reconciliation through Christ.”⁹⁰ John W. De Gruchy, shares a similar view when he sees reconciliation as a “covenantal relationship of trust between God and humanity. Everything else is contingent on the conviction that men and women are created to be in a covenantal relationship of companionship and co-operation with

⁸⁹ Erin Daly and Jeremy Sarkin, *Reconciliation in Divided Societies: Finding Common Ground* (Philadelphia : University of Pennsylvania Press, 2007), 5.

⁹⁰ Robert Schreiter, *The Ministry of Reconciliation* (Maryknoll, NY: Orbis Books, 1998), 14.

God, with another and in harmony with nature.”⁹¹ This is the reason why pastoral care with its inclusion of spiritual strategies is fundamental for the reconciliation process in Manicaland communities. Reconciliation in post-violence situations is not all about political or strategic processes. If it is left to be so it will be incomplete and flawed. Reconciliation is both a personal and a transpersonal process.

Having talked about the meaning of reconciliation, I say that in Manicaland reconciliation is needed. Pastoral care practices that enhance reconciliation need to be those that help survivors resolve inner conflicts and become reconciled to themselves, others, and God. Therefore, as messengers of reconciliation, churches need to guide and support survivors through the process. When survivors are reconciled they cease to have their future defined by their past; instead, “they all come to accept and see the humanity of one another and see the possibility of a constructive future relationship.”⁹² In Manicaland Province survivors look forward to churches as sanctuaries, where they can go for support and community. Listen to how Josiah’s views as a pastor illustrate this point:

Given our Zimbabwean context, churches are the only source of hope for survivors. Over the years the churches have always been present for people in crisis. Given the polarization in Zimbabwe, churches are seen as unifying agents by many. As church leaders we visited some grassroots communities where villagers asked us, where were you all along? Generally, in Zimbabwe there is that acceptance that churches have a role to play. But, I think on the other hand, churches have to prove that they can foster hope. Surprisingly, grassroots people still have confidence in churches despite the churches’ shortcomings.⁹³

⁹¹ John W. De Gruchy, *Reconciliation: Restoring Justice* (Minneapolis: Fortress Press, 2002), 48.

⁹² Ervin Staub, Laurie Pearlman, and Rezarta Bilali, “Psychological Recovery, Reconciliation and the Prevention of New Violence: An Approach and Its Uses in Rwanda,” in *Peacebuilding in Traumatized Societies*, ed. Barry Hart (Lanham, MD: University Press of America, 2008), 131-154.

⁹³ Josiah interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

Josiah feels survivors have high expectations toward churches. They expect churches to assist take the lead in facilitating reconciliation. In the absence of mental health professionals, churches foster a sense of community and reconciliation.

Churches should support survivors at various levels. For instance, churches can advocate for respect of human dignity and rights as was done in El Salvador's post-violence situations or churches can serve as members of a truth and reconciliation commission, as was done in South Africa. Churches have to deliberately put some relationship-building strategies in place. An example is a community in Manicaland where a pastor led survivors in participating in community services such as repairing roads, collecting water for the local clinic, and collecting thatching grass for victims whose homes were burned. The interaction gave the survivors an opportunity to be reconciled, *katallasso*, thereby piecing together that which had been destroyed by party politics. This understanding is shared by Ervin Staub, who says:

Reconciliation implies victims and perpetrators do not see the past as defining the future. They come to accept and see the humanity of one another and see the possibility of a constructive relationship. Healing of past wounds is important to reconciliation; we see it as an essential aspect of reconciliation.⁹⁴

Such reconciliation endeavors incorporate peace building, victim empowerment, individual healing, economic development and extensive social reform.⁹⁵ The community that embarked on repairing their roads and visiting the families that had their homes burnt

⁹⁴ Ervin Staub, Laurie Pearlman, Rezarta Bilali, "Psychological Recovery," 131-54.

⁹⁵ Shari Eppel and Brian Raftopoulos, "Political Crisis, Mediation and the Prospects of Transitional Justice in Zimbabwe," *Idasa*, November, 2008, http://www.idasa.org/our_products/resources/output/developing_a_transformation_2/?pid=states_in_transition (accessed May 23, 2011). This report is part of a series of Developing A Transformation Agenda for Zimbabwe, A project that is in collaboration between SITO (Idasa) and the Zimbabwe Institute.

were participating in enormous community building. This is especially important for African communities which seek to promote Ubuntu and spirituality. According to S. Samkange and T.M. Samkange, Zimbabwean scholars, Ubuntu is a philosophy or ideology which refers to, “the attention one human being gives to another: the kindness, courtesy, consideration and friendliness in the relationship between people; a code of behavior, an attitude to other people and to life.”⁹⁶ Another scholar in African history, Hennie Lötter states that, “*Ubuntu* means that a person becomes a person through other persons.”⁹⁷ From the two quotations above, it is clear that relationships are central to Ubuntu. Amon E. Kasambala speaks to this too when he says, “the central idea to be underscored is that at the very center of African spirituality lies the core-issue of relationship. For African people, spiritual issues are viewed from individuals, communal and corporate perspectives.”⁹⁸ When reconciliation is done properly it addresses the disharmony within communities and strengthens the Ubuntu phenomenon that has always been the pillar for African societies.

In summary, reconciliation comes through various ways as indicated above. Healing and reconciliation as used in this study means adjusting, coming to terms with the effects of violence through mending brokenness , re-establishing interpersonal relationships, re-constructing a sense of community and striving to live life to full potential. No-one strategy or practice can do this; instead approaches have to be multifaceted. In some countries, Truth and Reconciliation Commissions (TRC) have been

⁹⁶ Stanlake Samkange, and Tommie M. Samkange, *Hunhuism or Ubuntuism: A Zimbabwe Indigenous Political Philosophy* (Salisbury: Graham Publishing, 1980), 39.

⁹⁷ Hennie Lötter, *Injustice, Violence and Peace: The Case of South Africa*. Amsterdam: Rodopi., 1997), 46.

⁹⁸ Amon Eddie Kasambala, “The Impact of an African Spirituality and Cosmology on God-Images in Africa: A Challenge to Practical Theology and Pastoral Ministry,” *International Journal of Practical Theology* 9, no. 2 (2005) : 300-23.

used as tools to facilitate reconciliation. In the next section, I discuss TRCs around the world.

Truth and Reconciliation Commissions (TRC)

Even though the issue of truth and reconciliation commissions is beyond the scope of this dissertation, my discussion on reconciliation would not be complete without a bit of explanation on truth and reconciliation commissions and how these have been and have not been tools for healing and reconciliation in post-political violence situations. Scholars have mixed feelings regarding the efficacy of truth commissions in facilitating healing. Some truth commissions have been successful while others have failed to help. Globally, there have been truth and reconciliation commissions as far back as 1974. Some of the countries where TRCs have been established are Uganda, Bolivia, Philippine, Chad, Germany, Rwanda, Chile, El Salvador, Argentina, and South Africa. Each of the commissions in these countries operated differently and had different outcomes too. What really are these TRCs? I respond by quoting what Mark Vasallo says regarding truth commissions;

The term truth commission is used generically for a wide variety of bodies set up to investigate a past history of human rights violations in a given country. Violations by the military or other governmental forces or by armed opposition forces are often included. There is no fixed model for a truth commission; the system, staff, authority, and mission may vary significantly from one commission to the next.⁹⁹

From the description above, exploring what happened in the past is one of the main aims of truth commissions. Priscilla Hayner, an expert on truth commissions, suggests four shared elements of truth commissions namely, (1) A truth commission focuses on the

⁹⁹ Mark Vasallo, "Truth and Reconciliation Commissions: General Considerations and a Critical Comparison of the Commissions of Chile and El Salvador," *Inter-American Law Review* 33, no. 1 (Spring 2002):153-82. Mark Vassallo was a member of the TRC in South Africa.

past; (2) a truth commission is not focused on a specific event, but attempts to paint the overall picture of certain human rights abuses, or violations of international humanitarian law, over a period of time; (3) a truth commission usually exists for a set period of time, ceasing to exist with the submission of a report of its findings; and (4) a truth commission is always vested with some sort of authority, by way of its sponsor, that allows it access to information, security, or protection to dig into sensitive issues.”¹⁰⁰ In most cases, the truth and reconciliation commissions are established as an Act of Parliament meaning that the commissioners are accountable to the government. For instance, the South African truth commission was established, “to allow victims the opportunity to relate their own accounts of the violations that they suffered, to facilitate the granting of amnesty to the perpetrators of gross human rights violations and to recommend reparation measures.”¹⁰¹ Even the words spoken by President Mandela at the inauguration of the TRC in South Africa stresses how the time had come to remember the truth and that the truth should be disclosed in manner that promoted reconciliation and peace.¹⁰² Thus, the question remains: If the truth is known, does it mean healing and reconciliation happens? Piet Meiring also wonders about this when he says:

Perhaps the drafters of the TRC were somewhat naïve thinking that once we invited Truth through the front door, Reconciliation would slip in through the back one. What the South African experience taught us is that reconciliation does occur, but it is never to be taken for granted. It does not come cheap. It cannot be arranged or organized. Microwave reconciliation does not last long.¹⁰³

¹⁰⁰ Priscilla B. Hayner, “Fifteen Truth Commissions-1974 to 1994: A Comparative Study,” *Human Rights Quarterly* 16, no. 4 (November 1994): 604.

¹⁰¹ Piet Meiring, “Truth and Reconciliation in Post-Apartheid South Africa,” in *Religion, Conflict and Reconciliation: Multifaceted Ideals and Realities Truth and Reconciliation*, ed. Jerald D. Gort, Henry Jansen, and Hendrik M. Vroom (Amsterdam: Rodopi, 2002): 279-89. Piet was a member of the South African TRC.

¹⁰² *Ibid.*, 279-89.

¹⁰³ *Ibid.*, 279-89.

This is why in the South Africa TRC; there was a reparation and rehabilitation committee, whose responsibility was to see that necessary support systems were put into place to help victims' and perpetrators' families who had appeared at the hearings.¹⁰⁴ Truth commissions have an important role in some post-political violence situations and not in all. They are effective if they are well-established and address the needs of survivors.

From this information, I have come to realize that for some countries, establishing a truth commission is an appropriate strategy to begin the process of healing, while for others it may not be the best strategy. As asserted by Hayner, some commissions serve a cathartic affect in society, while some are used to manipulate the populace into believing that something good is happening.¹⁰⁵ Some countries have set commission to save face but not being politically committed to change. What is important is that since truth commissions examine the past and make known the truth, they can be positive opportunities for survivors and communities to start processing their experiences.

Acknowledging that some damage was done plays a key role in the process of healing but the process should not end there. Truth commissions should then be followed by therapeutic and healing interventions which will lead people towards genuine reconciliation. This is where churches can participate as what happened in South Africa where Bishop Desmond Tutu's and other religious people's participation in the TRC was a sign of individuals living out their faith in a manner that repairs and rebuilds the world. They were connecting faith to practice and life. Their participation had an impact in the

¹⁰⁴ Piet Meiring, *Truth and Reconciliation in Post-Apartheid*, 285.

¹⁰⁵ Priscilla B. Hayner, *Fifteen Truth Commissions-1974*, 600.

social and political world around them. Even though Farid Esack from the Muslim community in South Africa identified some weaknesses of the South African commission, the commission still played a role in facilitating healing. Brief comments from Esack point out the commission's heavy predisposition toward a Christian version of reconciliation than justice and see it more of an ideological tool that ended up allowing perpetrators to get away.¹⁰⁶ From this critique, there is no one strategy that can satisfy the needs of all survivors. The important thing is for community sectors to work together with each sector bringing its own religious heritage for the rebuilding of society.

On the other hand, there are some countries where truth commissions were never used but the healing programs were successful. Examples of such countries are Mozambique and Angola. In Mozambique, the government opted for the traditional strategies of healing instead of establishing a national TRC. Since they knew what had happened at grassroots, communities participated in cleansing and reintegration rituals. These were organized through collaborative efforts between traditional leaders, citizens and government support. Similarly, in the case of Zimbabwe, grassroots people know what happened and they can use their traditional structures, such as palavers, to discuss healing and reconciliation issues.¹⁰⁷ The purpose of the palaver discussions will be for the official acknowledgment of the survivors' experiences and mapping way forward. As existing community mechanisms palaver gatherings can be used to enhance healing.

¹⁰⁶ Farid Esack, "An Islamic View of Conflict and Reconciliation in the South African Situation," in *Religion, Conflict and Reconciliation-Multifaith Ideals and Realities*, eds. Jerald D. Gort, Henry Jansen, and Hendrick M. Vroom (Amsterdam: Rodopi, 2002), 290-297.

¹⁰⁷ Referred to as "padare" in the traditional Shona Zimbabwean culture. Palavers can be used in society to aid community members to participate in transformative activities. A public, open-sided meeting, well known to the African societies, which constitutes a gathering of a group in order to conduct business of mutual interest in a centralized and formal manner.

If healing and reconciliation processes are built upon existing structures and capacities within communities, and if the processes are fully participatory and non-discriminatory, they are likely to be effective. While disclosure of the past is helpful it has to be done in ways that do not create further harm. The purpose of the disclosure will be for official acknowledgement instead of denial of the survivors' experiences. Still on using the palavers, it is disheartening to note that within the grassroots levels, the palavers are used inappropriately for partisan politics. Palaver meetings have been hijacked by politicians and other traditional leaders in pursuit of their political agendas. This traditional mechanism of addressing conflict and addressing communal issues has been destroyed. This is a sign of the breakdown of the community. In this dissertation, I am calling for a re-establishment of palaver gatherings so that they are used for the benefit of communities. For instance, it is important that communities and traditional leaders adhere to the original ideals of the palaver philosophy which sees every community member as part of extended family, thus, treats everyone with hospitality and respect. All citizens should be treated fairly and respectfully at palaver gatherings. Formal salutations should be done without shouting of political slogans. Palaver gathering were never meant for partisan politics, instead, they have always served as vehicles to keep communities together.

From the sentiments of most survivors, a national truth commission would be necessary, but not sufficient to meet the needs of all the survivors. While truth telling is important for healing it is not an end in itself. While the significance of investigating the past is treasured, grassroots should be left to map out strategies that bring healing and reconciliation to their people. In Zimbabwe, grassroots people have already been

involved in community obligations when tackling issues like HIV and AIDS, child-headed families and food distribution. There is no reason why such structures could not be involved in the establishment of truth commissions. Once the grassroots have gathered their information, the records could be forwarded to the National Healing Organ, which will keep the records. The information produced may then be utilized by the authorities in prosecuting members in accordance to the law. All this means that government in post political violence situations should not be pressured to establish truth commissions but should do so when they see it suitable for their contexts.

Also another significant factor regarding truth commissions is what Hayner observes. She observes that, “Truth commissions are inherently vulnerable to political disposition.”¹⁰⁸ This is one of the weaknesses of truth commission especially if a government has a different agenda and tries to use the truth commission to manipulate the healing and reconciliation process. In some cases the message of truth and reconciliation commissions has been used ideologically to protect the privileges of the powerful and silence the general populace. It is important that whenever truth commissions are established there should be deliberate attempts to have healing commissions too which can help people to process the truth they will have heard. When the truth is disclosed and known survivors need care. In this dissertation, I am therefore focusing on pastoral care as a healing tool which can work hand-in-hand with truth commissions.

Why is it important for me to take time to discuss TRCs and their roles? From the perspective of this dissertation, I view truth commissions as part of pastoral care and agree with Hayner that, “establishing a truth commission is only one of the steps

¹⁰⁸ Priscilla B. Hayner, “Fifteen Truth Commissions,” 635.

necessary in order to move a nation towards peaceful reconciliation.”¹⁰⁹ In pastoral care, acknowledging the woundedness of survivors is necessary for the healing. As what happened in South Africa, the church can participate in truth commissions as part of social justice and care ministries. In the process of gathering information, there is deliberate listening and acknowledging of what happened and intention to foster well-being of humanity. There is a sense of non-anxious presence which is a significant theme when caring for people in distress. Truth commissions therefore become a method used to acknowledge truth. Talking about how truth commissions can be viewed as pastoral care is an area that is beyond the scope of this dissertation. Finally, in this section, I have discussed the various meanings of reconciliation. While the term means different things, in this study the term refers to mending and recreating of ruined relationships after traumatic political violence.

Traumatic Political Violence (TPV)

Political Violence

The context for this research is in the aftermath of political violence in Zimbabwe. According to Andrew Dawes and David Donald, “political violence is rather a loose term applied to a range of conditions. It refers to organized violence that has political objectives and can take a wide range of forms, which are likely to affect people in different ways.”¹¹⁰ This quote shows how representation of political violence comes in many faces. Another scholar, Ed Cairn describes political violence as, “violence perpetrated by one set or group of people on another set or group of people. The

¹⁰⁹ Ibid., 655.

¹¹⁰ Andrew Dawes, and D.B. Donald. eds., *Childhood and Adversity: Psychological Perspectives from South African Research* (CapeTown: David Phillip Publishers, 1994), 23.

conditions in settings of political violence are characterized by chronic strife, high political, social and economic oppression.”¹¹¹ That is exactly what has been happening in Zimbabwe. The people in Manicaland are recovering from more than a decade of political violence and conflict. What makes political violence much more hurtful is its brutality and no regard of sacredness of human life. Exposure to political violence constrains the way survivors see themselves and their relationships. ¹¹² Samuka, a Manicaland pastor, shares similar views:

I do not know what happens to these perpetrators but they are brainwashed. They are told, the person you are going to attack is not a human being he is a puppet of colonial powers, there are not people there are cockroaches or rats. The moment they say, these are cockroaches, and then they kill like they are killing cockroaches with an insecticide.¹¹³

This is sad. It shows how the perception towards value of human life is distorted due to the influence of political violence. Additionally, Miki Kashtan cited in Laura Slattery et.al view violence as, “any physical, emotional, verbal, institutional, structural, or spiritual behavior, attitude, policy, or condition that diminishes, dominates, or destroys ourselves or others.”¹¹⁴ This definition also explains the experiences of some of the survivors in Manicaland. The sad thing when talking about violence in Manicaland is how it goes against African cosmologies which underscore human sacredness and harmony among all realms of creation. It disrupts the existential African worldviews and their spiritual values. Furthermore, violence has costs and it hurts. For the survivors in

¹¹¹ Ed Cairns, *Children and Political Violence* (Oxford: Blackwell Publishers, 1996), 10.

¹¹² Daniel S Schipani, *Religious Education Encounters Liberation Theology* (Birmingham, AL : Religious Education Press, 1988), 19.

¹¹³ Pastors Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 30, 2011.

¹¹⁴ Laura Slattery, et al., *Engage: Exploring Nonviolent Living* (Oakland, CA: Pace e Bene Press, 2005), 34. Miki Kashtan is a non-violent communication consultant who conducts trainings and workshops in non-violent communication.

Manicaland, violence cost them their property, their loved ones, their sense of self and their communities. Violence generated a psychological sense of low-esteem and a sense of helplessness in some survivors. The perpetrators who have been made to engage in activities that dehumanize other human beings, have been out of touch with the value of human life. As indicated in the quote above, they stop thinking of the value of human life and are consumed in destructive thoughts.

As Samuka stated:

It is like maperpetrators are brainwashed and they are made to internalize and believe that munhu wawari kuattack hawazi wanhu mapuppets. Ngekuti if they are to operate and see others as wanhu they will not do those evil things. Sacredness yemunhu inoenda kunokandwa mubin.¹¹⁵ [It is like the perpetrators are brainwashed. They are made to internalize and believe that the people they are attacking are not human beings but puppets. Ngekuti if they are to operate and see other people as human beings, like them, they would not do those evil things. The sacredness of humanity is thrown away in the trash bin.]

Samuka's view concurs with Miki Kashtan cited in Slattery, et al., "Violence involves losing one's awareness of other people's humanity and thus; leads people to act in ways that they would otherwise not choose."¹¹⁶ From the explanation above, political violence threatens the survivors' lives through disempowerment, displacement or even death. Long after political violence experiences, survivors may relieve the traumatic events and find it hard to function. This is what scholars call post-traumatic stress disorder, an experience when traumatic events get encoded in people's memories, makes them helpless and threaten their being or another person. However, it is important to state that political violence does not always cause traumatic disorders to some survivors (at least in the way that it is traditionally understood in the Western world). Instead, for some

¹¹⁵ Samuka, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, October 2011.

¹¹⁶ Laura Slattery, et al., *Engage*, 34.

survivors there is post-traumatic growth. I will discuss more on post-traumatic growth in Chapter 5. The prevalence of both post-traumatic stress disorder and post-traumatic growth shows that responses to violence are a complex phenomenon to which counting symptoms is only but one approach.¹¹⁷ In the next section, I explain trauma as one of the significant aspects in this study.

Trauma

According to Ed Cairns and Andy Dawes, “research in trauma can be traced back to the First World War but began in earnest during World War II.”¹¹⁸ The etymology of the word trauma is from the Greek *traumat* meaning wound.¹¹⁹ The word also is traced from the Greek word *tramatas*, meaning an injury.¹²⁰ There are multiple sources that address the trauma and as such we come across numerous descriptions of the word. I find Teresa Rhodes McGee’s description succinct and exclusive. Rhodes McGee says, “Trauma is the physical, spiritual, psychological and emotional wound caused by circumstances that are, in some way, a threat to life.”¹²¹ Furthermore, Andrew Weaver, Laura Flannelly and John Preston argue that an individual has trauma when, “exposed to intensely scary, horrifying, deeply disturbing events which leads survivors to profound sense of fear, powerlessness, helplessness and vulnerability.”¹²² Trauma is an emotional, psychological, physical or spiritual wound that overwhelms one’s ability to respond to

¹¹⁷ Gary W. Ladd and Ed Cairns, “Children: Ethnic and Political Violence: A Commentary.” *Child Development* 67, no. 1 (February 1996): 14-18.

¹¹⁸ *Ibid.*, 129.

¹¹⁹ Centre for Justice and Peacebuilding, “Strategies for Trauma Awareness and Resilience: Participant Manual,” Eastern Mennonite University, April 16-20, 2011, 5.

¹²⁰ Teresa Rhodes McGee, *Transforming Trauma: A Path Toward Wholeness* (Maryknoll, NY: Orbis Books, 2005), xii.

¹²¹ Teresa Rhodes McGee, *Transforming Trauma*, xii.

¹²² Andrew J. Weaver, Laura T. Flannelly, John D. Preston, *Counseling Survivors of Traumatic Events: A Handbook for Pastors and Other Helping Professionals* (Nashville : Abingdon Press, 2003), 31.

threat. The Diagnostic and Statistical Manual of Mental Disorders IV-TR edition describes trauma as a response to, “experiencing or witnessing an event or events involving actual or threatened death serious injury, or threat to the physical or mental integrity of oneself or others.”¹²³ This shows that trauma is an extraordinary experience that is not typical to human beings. Effort should be made to assist any affected individuals and also communities at large since in Manicaland, trauma has been both collective and individual. Barry Hart describes collective trauma as:

The experience of living in an environment rife with fear and institutional failure, which can result in collective narratives that individuals and communities create based on their real and perceived access to resources and opportunities. In such settings, people often continue to operate in a survival mode, making decisions based on meeting basic needs which prevents focus on long term-term sustainable development mechanisms.¹²⁴

The situation that Hart is talking about signifies what has happened to the populace in Manicaland. Survivors have been left with very little room of choices except to depend on the perpetrators to have their basic needs met. Such a situation leaves survivors disempowered and hopeless. Their capacity to engage effectively in community development has been shattered. Regardless of the level of the trauma, it has been caused by oppressive, abusive, and unjust policies and systems that have inflicted pain on individuals, families and communities. From the participants’ stories, such trauma has deeply affected survivors’ relationship with God, the other and self.

¹²³ American Psychiatric Association, “Post-traumatic Stress Disorder,” *Diagnostic and Statistical Manual of Mental Disorders: DSM-IV-TR*, 4th ed. text revised (Washington, DC: American Psychiatric Association, 2000), 43.

¹²⁴ Riva Kantowitz and Riak Abikok, “Critical Links between Peacebuilding and Trauma Healing: A Holistic Framework for Fostering Community Development,” in *Peacebuilding in Traumatized Societies*, ed., Barry Hart (Lanham, MD: University Press of America, 2008), 3-26.

While there is no one way of describing political violence, in this study, I understand political violence in Manicaland Province as traumatic political violence (TPV), a phenomenon I will discuss in the next section.

Traumatic Political Violence

I call this TPV because so much of the wounds and suffering are from politically motivated and organized violence. In Manicaland Province, hundreds of citizens have been imprisoned without trial, abducted, and witnessed death of loved ones. All the damage and pain were done in the name of political violence. The experiences of traumatic political violence have resulted in fear and helplessness in most survivors and communities. As this participant reported:

Church members hawanakuuya, kusaiuya kwawo kutya, wari kutya wamwe, nezvakamboitika. Machurch members warikutya, churches are actually preferring to offer their help privately nepamusana pekutya . Fear is actually controlling.¹²⁵

[Church members did not come to help because of fear. What has happened is frightening to them, there is lots of fear around, churches actually prefer to offer their help privately. Fear is actually dominating.]

It is clear from the comment above that traumatic political violence impact individual in ways that are observable. From the discussion in this section, the suffering that results from traumatic political violence is horrendous. It causes grief, pain, suffering, and the destruction of a coherent and meaningful reality; hence, the need for pastoral care.¹²⁶ This is why it is significant for churches to be capacitated in pastoral care skills so that they

¹²⁵ Tamika, Pastors' Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, October, 2011.

¹²⁶ Arthur Kleinman, "Violence, Culture, and the Politics of Trauma," *Writing at the Margin: Discourse between Anthropology and Medicine*, http://www.sachina.edu.cn/Htmldata/longbook/Writing_at_the_Margin/523.html Violence, Culture, and the Politics of Trauma, Berkeley: University of California Press, 1995 (accessed September 2011).

journey with survivors and be God's ambassadors of love. With that, I turn to pastoral care, as one of the central terms in this study.

Pastoral Care

Because there are diverse understandings of pastoral care, it is important that I describe the meaning of pastoral care for this study. But before I do that, in many ways, the meaning attributed to pastoral care depends upon the history and the context in which it is offered. The understanding of pastoral care has been evolving, from the traditional understanding of pastoral care as *cura animarum* (care of the human soul) to a multifaceted theological discipline. As asserted by Daniel. J. Louw, "Pastoral care stems from the ancient Greek tradition. In the Greek tradition, soul care was concerned with the development of ideological elements and ideas which could influence people's attitude and enable them to deal with life more also often use the notion of the cure of souls."¹²⁷ Likewise, Charles Gerkins asserts, "in the long history of the people of God, the metaphor of care has multiple origins and its meaning embraces many roles within the historic community."¹²⁸ For example, "during the age of Constantine and the Dark Ages, guiding was the focal point of pastoral care. During the medieval church the focus was on healing, and during the Enlightenment care was organized around sustaining souls in a treacherous world."¹²⁹ So, even though historically, pastoral care has been part of the Church's mission, throughout the growth of the Christian faith it has been offered in

¹²⁷ Daniel J. Louw, *Pastoral Hermeneutics of Care and Encounter: A Theological Design for a Basic Theory, Anthropology, Method and Therapy* (Cape Town: Lux Verbi, 1998), 21. Louw is a South African Theologian and author of numerous articles on pastoral care and counseling.

¹²⁸ Charles Gerkin, *An Introduction to Pastoral Care* (Nashville: Abingdon Press, 1997), 25.

¹²⁹ Loren Townsend, *Introduction to Pastoral Care and Counseling* (Nashville: Abingdon Press, 2009), 6.

different shades, shapes and forms. It has also meant different things in each historical period and global context. As affirmed by D.J. Louw:

The more orthodox approach with the accent of the church and its offices regarded “pastoral care” as a learning process aimed at better knowledge and insight into ecclesiastical doctrine. The reformed tradition focused on the purification of human life as a result of following Christ. Pietism put an emphasis once again on individual conversion. The influence of enlightenment can be discerned in those approaches which viewed pastoral care as the development of virtue and the promotion of human autonomy. Under the influence of psychology, ‘soul care’ is often understood as the transformation of a human being through psychotherapeutic techniques in order to encourage self-realization.¹³⁰

The description above is a clear indication of how the conceptualization of pastoral care evolves and depends on social, cultural and political context of each period and locality. Scholars agree that there are real differences between theories and practices of effective pastoral care in different parts of the globe and in different epochs.¹³¹ This study focuses on pastoral care in Manicaland Province of Zimbabwe, where care interventions have always been part of the African tradition. As pointed out by Jean Masamba maMpolo:

Educational, medical and psychotherapeutic systems of solving human problems were part of the development processes and living arrangements in all African societies. No one needed to be a psychiatrist or a psychopathologist before being amazed by the existence of elaborated African traditional medical and mental health systems. Some of the traditional systems and institutions specialized in contributing to health and healing through guidance, diagnosis, counseling, divination and telepathy.¹³²

¹³⁰ Daniel J. Louw, *Pastoral Hermeneutics*, 21.

¹³¹ Emmanuel Lartey, “Globalization, Internalization, and Indigenization of Pastoral Care and Counseling,” in *Pastoral Care and Counseling: Redefining the Paradigms*, ed. Nancy J. Ramsay (Nashville: Abingdon Press, 2004), 87-108.

¹³² Jean Masamba ma Mpolo, “A Brief Review of Psychiatric Research in Africa: Some Implications to Pastoral Counseling,” in *Pastoral Care and Counseling in Africa Today*, ed. Jean Masamba ma Mpolo and Daisy Nwachuku (Frankfurt am Main: Peter Lang, 1991), 12.

However, with passing of time and as indigenous Africans converted to Christianity, there start to emerge different forms of pastoral care. Masamba ma Mpolo categorized this development of pastoral care in three phases. According to Masamba ma Mpolo, the first phase in the development of pastoral care in Christian churches is pastoral care that is rooted in western theories.¹³³ This care is defined by European patterns of pastoral theology. Masamba ma Mpolo sees the second phase as an academic and descriptive interpretation of health and healing systems of Africa traditional therapies. This refers to deliberate efforts by both Western and African scholars and practitioners to understand the African health and healing systems. Theologians, psychologists, and anthropologists carried out scores of studies to gain an understanding of African thought patterns and health care systems. The third phase that Masamba mentions is an attempt to integrate the first and the second phases. This is when African culture, biblical theology and Western-oriented psychotherapies are integrated.¹³⁴

While Masamba ma Mpolo's description identifies the three significant epochs above, it is important to note that pastoral care in African contexts continue to evolve. For African societies, the concept of care did not begin with the coming of missionaries or the introduction of the discipline of pastoral care (from western perspectives). Rather, care has always been part of the African society but, named and done differently. And how has it been different from the western perspectives of pastoral care? While both Western and African societies face similar life challenges, such as bereavement and sicknesses, the ways of coping may not be the same. Having served in both western

¹³³ Ibid., 35.

¹³⁴ Ibid.

pastoral care institutions and Zimbabwean pastoral care institutions, there are care practices that are integral to the Shona people that could match up the discipline of pastoral care and vice versa. Considering my African Shona context, not everything from the western perspectives of care fit properly or is relevant to African perspectives. For instance, “traditional Africans do not maintain a dichotomy between spiritual and secular values. Spirituality is the tie that binds human beings to the world of the ancestral spirits and gods”¹³⁵ Similar to Patrick A. Kalilombe’s views, while from a western perspective, it may be valid to distinguish different aspect of humanity from that of belief and ritual, in traditional Shona life, the various aspects of humanity, such as social, physical, political and economic are held together and are, “given shape by an underlying spiritual outlook.”¹³⁶ As a result, for Shona people, life is influenced by relationships between human beings, the visible and the invisible world.¹³⁷ Another important point is the high level at which experiences of transpersonal realities are valued as opportunities for growth, as compared to pathologizing them. Thus, using the Shona culture lens, pathologizing of transpersonal experiences is treated with distrust. Also, in the Shona African culture, an individual is not in ultimate control of one’s own fate. The broader transpersonal realities have a role to play in an individual’s life. An individual is always an integral part of the larger encompassing transpersonal, invisible world, which at the outset has influence over the individual. This understanding influences the lived experiences of survivors and also the ways they cope with problems. When crisis comes,

¹³⁵ Joe M. Kapolyo, *The Human Condition: Christian Perspectives through African Eyes* (Downers Grove, IL: Inter-Varsity Press, 2005), 127.

¹³⁶ Patrick A. Kalilombe, “Spirituality in the African Perspective,” in *Paths of African Theology*, ed. Rosino Gibellini (Maryknoll, NY: Orbis Books, 1994), 115-35.

¹³⁷ The world of the invisible is wide; it includes the spirits of dead relatives, divinities, angels, and God.

for most Shona people, the fundamental issue is the availability of intervention and support from the invisible world. And so, when caregivers are offering care to survivors in Manicaland, they have to acknowledge the existence of what is beyond the range of ordinary perception (the transpersonal) and explore how that helps survivors' cope. They have to engage the transpersonal realities of survivors.

Contrary, to what is discussed above not everything in western perspective is irrelevant. Caution should be taken when incorporating foreign perspectives of care into African care practices. While integration of practices is not always congruent to contextualization, where it is applicable, integration enriches caring of survivors; thus, it is encouraged. The objective of integration of practices is to adapt those aspects that are applicable and helpful. Mixing up approaches, as Masamba alludes may not sometimes work; rather, in most circumstances the various approaches complement each other. Therefore, if effective pastoral care is to be offered, caregivers are called upon to be critical and sensitive to cultural context of the people they will be offering care. At the same time, and in the spirit of interdisciplinary, aspects from other context and disciplines may be incorporated as found suitable.

Having said this, it is important to note that in early twenty-first century, pastoral care has been moving from mere integration of two phases, as mentioned above, by Masamba ma Mpolo, to a more pragmatic way of doing pastoral care. The pragmatic pastoral care epoch is the era where pastoral care practices are used to attend to actual occurrences; they are realistic, concrete, down to earth, and responding to actual human

experiences.¹³⁸ During the pragmatic pastoral care period the emphasis should be on personal experiences in relation to a communal participative component. Pragmatic pastoral care is what is needed in post-violent Manicaland Province. Pragmatic pastoral care acknowledges and validates individual and communal experiences without imposing western or other perspectives. Rather, effective pastoral care gets to grips with the actual needs and reality of the targeted communities. Thus; with “pragmatic care”, care is done with those who suffer and not only for them.

Meaning of Pastoral Care in This Study

Pastoral care is made up of two words, which I will explore differently. I will first discuss the meaning of *pastoral* and then the meaning of *care* as they referred to in this study. To describe the word *pastoral*, I begin by a corresponding word in Greek namely; “*komeo*” or “*komizo*” This translates as tending to, in order to carry off harm.¹³⁹ In this dissertation, the term pastoral refers to, “*komeo*” or “*komizo*” For instance, Jake Gurney, a theologian and author says:

In English , care means the provision of what is necessary for the health and welfare of someone or something attaching importance to that thing. In Greek the term *Melei* is used to describe care. It comes from the word *merimna* which means to be concerned of something or someone.¹⁴⁰

An biblical example is used in the book of 1 Peter. 5:7, “Cast your entire burden on him, for he *melei* about you.” Thus, the meaning for pastoral care in this study is tending to the needs of someone, partnering with them because, as a caregiver you are

¹³⁸ Pragmatic pastoral care is the term; I give to the care that relevant, to the Shona people in this second decade of the twenty first century.

¹³⁹ Grimm, Carl Ludwig Wilibald, 1807-1891, *A Greek-English Lexicon of the New Testament* (Grand Rapids, MI: Baker Book House, 1997)

¹⁴⁰ Jake Gurney, “Care”, Theological notes shared December 29, 2012, Claremont, CA. Jake Gurney is a graduate, a Biblical scholar and an author from School of Religion at Claremont Graduate University, CA.

concerned. It means the caregiver is concerned about the survivors' situations and they care. In the earlier discussion of traumatic political violence, I pointed out how detrimental political violence is for human lives and how significant it is that caregivers attend to survivors. Thus, pastoral care in such situations entails that caregivers tend to survivors' existing needs, accompany survivors, and partner with survivors as they grapple with the impact of violence to their lives. Pastoral care means a ministry of presence; provision of safe and sacred environment; conscientization of the effects of political violence; and spiritual guidance. By offering pastoral care, churches show that they care and help survivors connect to self, others, and God. They attend to the brokenness of the survivors by being present and supportive. With all the bad things that survivors have experienced, it is easy for them to gravitate toward the negative, which may be very detrimental to their well-being. Pastoral caregivers help survivors to look at things that can positively enhance their confidence and enable them to reach to their full potential. Churches have a calling to care in ways that help carry off harm from survivors. This can be achieved in various ways. For instance, for Tamika one of the participants, care was shown to him when her pastor and church colleagues paid them home visits during difficult moments. She said:

Need yangu, if they can come, handidi hangu zvakawanda kubva kwawari,
apo anozwa kuti pane munhu avictimizwa. Kuona wanhu wechechi
wachiuyawo nekunamata zvinondibatsira.¹⁴¹

[All I need as a victim is a visit from church people or the pastor, I do not want anything more from them, just seeing them coming and showing their support, listening and praying is very comforting.]

¹⁴¹ Tamika, interview by Mazvita Machinga, Manicaland, Zimbabwe, October 8, 2011.

What Chitira is communicating is that having someone sit with you when in pain is caring. It means having someone who can be a witness of his suffering and value him as a precious human being. Hence, in post-violence situations, empathizing, showing compassion, and love can be the beginning of facilitating healing and reconciliation. Chitira states how the spiritual resources of prayer and religious rituals were comforting to him and helped him gain his strength back. In Chapter 7, I will discuss the components of pastoral care which integrate both indigenous ways of care and western concepts that are applicable in the Manicaland Province. I will show how some aspects of pastoral counseling and Shona ways of care are used to complement each other when it comes to care of survivors in Manicaland Province. As African communities, we learn how to care from our traditional systems as well as from western perspectives of care. Such integration of disciplines and concepts of care, affirms the character of practical theology which encourages the use of methods and insights from other disciplines. Finally, having discussed the term pastoral care and the important of spiritual resources such as prayer and rituals to survivors, I now turn to the next section where I discuss, transpersonal resilience of survivors.

Transpersonal Resilience

Transpersonal resilience is one of the key words in this study. I have used this to describe the resilience that I found in most of the research participants in this study. While the gravity of devastation and distress caused by traumatic political violence was alarming; it is amazing to see the resilience is some of the survivors. From the contributions of the research participants, it is clear that some of the survivors showed only minor and transient disruptions in their ability to function. In the following

paragraphs, I discuss my interpretation and understanding of this resilience as it relates to post-violence Manicaland. The purpose of this section is to discuss “transpersonal resilience” and explain why I use the word “transpersonal” to describe the survivors’ resilience in the aftermath of violence.

Regardless of the challenges brought about as a result of exposure to traumatic political violence, resilience emerged as one of the major themes, during my interviews with the participants. Taking into consideration the toll of traumatic political violence on individuals and communities one wonders how the survivors in Manicaland cope. Some survivors bounced back and felt a need to be strong, to console one another, and to work toward rebuilding of their communities. The resilient survivors managed to maintain equilibrium without succumbing to the effects of political violence. I was startled that even though the survivors’ experiences were painful for them they bounced back with full determination. They were hopeful that they will recover and have their lives change for the better. The resilience displayed by these survivors demonstrated how spiritual issues were a significant component of their struggles. The resilience entailed going beyond the experience of egoic identity, thereby, resembling transpersonal qualities. While some scholars often associate trauma with malfunctioning or disorders, these survivors bounced back, emerged strengthened and more resourceful.¹⁴² To understand the meaning of “transpersonal resilience” in this study, I first describe each of the terms in the compound phrase, starting with resilience.

¹⁴² Judith Herman, *Trauma and Recovery: The Aftermath of Violence from Domestic Abuse to Political Terror*, rev. ed.(New York: BasicBooks, 1997), 1.

Resilience

Even though the area of resilience is an area which is greatly studied, there is no consensus on an operational definition of resilience. Different scholars came up with a range of descriptions. For instance, Froma Walsh describes resilience as, “the ability to withstand and rebound from disruptive life challenges. Resilience involves key processes over time that fosters the ability to struggle well, surmount obstacles, and go on to live and love fully.”¹⁴³ The narratives of some research participants suggest that even if the impact of violence was great, they withstood and resisted being overpowered by symptoms. They realized that they had goals to accomplish, thus, they had to fight. I was amazed by the extent to which some survivors bounced back and have since been agents of change in their communities.

Helen Herrman, et al., also defines resilience in a manner that explains the situation of many survivors in Manicaland. They state that, “resilience refers to positive adaptation, or the ability to maintain or regain mental health, despite experiencing adversity.”¹⁴⁴ It is overwhelming to think about how survivors in Manicaland withstood adversity without breaking down. Another description of resilience is from Morley Glicken who says, “Resilience is the ability to bounce back from adversity, to overcome the negative influences that often block achievement.”¹⁴⁵ From the experiences of the survivors and for the sake of this study, I pool together various aspects of Herrman, Walsh and Glicken’s definitions and describe resilience of Manicaland survivors as, “the

¹⁴³ Morley, D. Glicken, *Learning from Resilient People: Lessons We Can Apply to Counseling and Psychotherapy* (Thousand Oaks, CA: Sage Publications, 2006), 4.

¹⁴⁴ Helen Herrman, et al., “What is Resilience?” *Canadian Journal of Psychiatry* 56, no. 5 (May 2011):258-65.

¹⁴⁵ Morley D. Glicken, *Learning from Resilient People*, 4.

ability to adjust and get through obstacles; by pulling through, continuing to survive and overcoming the negative influences that would probably block accomplishments.”

Zinwe’s story is an example of a survivor who managed to adjust after his beatings and has been able to move on without succumbing to the effects of political violence.¹⁴⁶

Zinwe said:

Ndakazvambaradzwa wakanditora pamba pangu ndokundiisa pagate apo ndakaro hwa. Asi ndakati Mwari anoziswa zvichapera, nhasi uno ndinosangana nawo tichikurukura.¹⁴⁷
[I was thoroughly beaten, they took me from my house and there at the gate they beat me. But today, I meet with those people and we chat.]

Bearing in mind the gravity of the atrocities, Zinwe’s ability to bounce back and move on is beyond the personal; thus, I describe his coping as, “transpersonal resilience.” At this moment it is important to mention that, while the concept of transpersonal is traced from the field of transpersonal psychology, in this study, my focus is on transpersonal perspectives rather than the field of transpersonal. The exploration of transpersonal psychology as a field is beyond the scope of this paper.

From the standpoint of this study, what does the term transpersonal mean? I will provide an in depth explanation of transpersonal perspective in Chapter Five. In the meantime, I provide a brief explanation of transpersonal as a key word in this study. Seymour Boorstein describes transpersonal as, “Beyond (Trans) the individual (personal).”¹⁴⁸ From the research participants in this study, I cannot talk of pastoral care, healing, and reconciliation without embodying the realities of transpersonal experiences. Transpersonal perspectives are significant in understanding how some survivors bounced

¹⁴⁶ Zinwe is a pseudonym for one of the research participants who is 79 years.

¹⁴⁷ Zinwe, interview by Mazvita Machinga, Manicaland Province, September 28, 2011.

¹⁴⁸ Seymour Boorstein, *Transpersonal Psychotherapy*, 2nd ed. (Albany: State University of New York Press, 1996), 48.

back. Transpersonal is an appropriate perspective that describes how survivors in Manicaland coped with the after-effects of political violence. On the other hand, it is important to note that, even though transpersonal perspectives is traced from the western discipline of transpersonal psychology, and may offer resources to explain the survivors' experiences, exploring transpersonal psychology is beyond the scope of this dissertation.

From a Shona culture perspective, transpersonal experience is placed beyond the personal and within a larger context of Shona people's lived experiences. This means that similar to transpersonal perspectives the importance of both personal and spiritual realms is acknowledged within the Shona culture. The resilience that Zinwe demonstrated is "a sense of identity or self that extends beyond (trans) the individual or personal to encompass wider and deeper aspects of humankind, life, psyche and cosmos."¹⁴⁹ Using Tracy's critical correlational method, I see that resilience dialogues with aspects of the Shona culture. This is why during the interview session; Zinwe echoed that without transcendental power that sustained him, he would still be suffering more from the effects of exposure to violence. Zinwe reported how God and his spiritual practices contributed to his bouncing back by saying, "Zvinotoda Mwari kuti tikunde zviro zvakadai, ndega handikoni."¹⁵⁰ ["To overcome such painful experiences it needs the intervention of the God, I can't on my own, prayer helps me."] This quote shows how for Zinwe, trust in God's guidance has been a source of strength and support that helped him thrive in the aftermath of violence. Zinwe and others bounced back because of the support beyond themselves and beyond their egos.

¹⁴⁹ Frances Vaughan, and Roger Walsh, "Transpersonal Psychology," in *Encyclopedia of Psychology* ed. Alan E. Kazdin, vol 8 (Washington DC : American Psychological Association, 2000), 111-113.

¹⁵⁰ Zinwe, interview by Mazvita Machinga, Mutare, Zimbabwe, October 8, 2011.

Zinwe's viewpoint resonates with transpersonal perspectives in that, in both perspectives, survivors' abilities are beyond the personal. Zinwe's awareness and perception that there is a much greater spiritual power that empowers him to bounce back resembles that of transpersonal realities. This reality of transpersonal experiences is not something foreign to the Shona culture or African society as a whole. John Mbiti, an African theologian, affirms this awareness and acknowledgement of transcendental spiritual powers by saying, "people are deeply aware of the spirit world, and this awareness affects their outlook and experiences in life for better and for worse."¹⁵¹ Awareness to transpersonal realities impacted Zinwe's coping strategies. He was eager to resist environmental risks, overcome stress and adversity, by recognizing the value and power of transpersonal.

Putting the two words together I have "transpersonal resilience," which describes the way most survivors made it through the adverse circumstances. For Chigere, another survivor, transpersonal resilience comes as result of drawing from various aspects, within and without his personhood in order to overcome the negative influences of exposure to violence. Transpersonal resilience enabled Chigere cope with the extreme effects of violence and loss. He embraced the various dimensions of human capability and especially the spiritual dimension. He turned to his spiritual and traditional resources to cope with difficult situations. This means that pastoral care practices that are effective in post-violence Manicaland have to consider the worldviews that Shona survivors find themselves immersed in, those of transcendental awareness and consciousness state of spiritual experience. Shona survivors have spiritual entities which they cannot ignore and

¹⁵¹ John S. Mbiti, *Introduction to African Religion* (London: Heinemann Educational, 1975), 76.

are particularly prone to make inquiries to the spiritual entities in times of crisis. If pastoral care practices are to be effective the caregivers have to embrace the local worldviews. For the Shona people, the impact of the duality of the physical and spiritual reality of humanity has a significant role to play in the ways survivors cope during crisis moments. African spirituality and cosmology shapes the way survivors cope and their views regarding the role of God and other spiritual realities in protecting and guiding them during crisis moments.¹⁵² For instance, the Shona people seek comfort from their spiritually oriented resources, which could either be African traditional religion, Christianity or other faith beliefs. In some instance the comfort and strength come through religious symbols and rituals that families and communities participate in.

Another example of an individual who bounced back from all the physical and emotional assaults is a local chief that I interviewed.¹⁵³ Chief Muriro has continued to live in the presence of his enemies and those who attacked and assaulted his community. To quote some of his words, “we no longer live as comfortably and safe as we once did.” The chief is greatly saddened by the widespread culture of impunity that has been sustained in Zimbabwean communities, where perpetrators feel free to continue harassing innocent souls, boasting that they are above law and culture. For all his life, he had never seen anything like this. He says, “These young people are fighting and harassing elderly people like chiefs, fathers and mothers. How could they do these horrible things to their own people?”¹⁵⁴ He was enraged that adults were literally torn away from their families, dragged by police, handcuffed while their children and other locals watched in shock.

¹⁵² Spiritual realities as mentioned in footnote 18.

¹⁵³ For the sake of this paper I call the chief, Chief Muriro- pseudonym.

¹⁵⁴ Chief Muriro interviewed by Mazvita Machinga, Manicaland, Zimbabwe, October 14, 2011.

According to Chief Muriro, his people were taken to political bases not knowing the situation of their families and their families not knowing their condition too. For countless times Chief Muriro's life was in danger. Unknown people came to his home interrogating him, "Mwari newadzimu wariyo, pane wachapinda mupfumvu nezviri kuitika izvi," he says, translated as God and the spirits are there, these people will regret one of these days. What they are doing is against communal harmony. The chief's point of view concurs with Douglas Thomas, a scholar in the study of living organisms, who says, "African religion ontology is premised upon the idea of harmony, and any breach in the order among the Creator, divinities, ancestors, and nature much be avoided at all cost. Chaos will pursue those who insist on defying the cosmic and communal harmony."¹⁵⁵

Even though, chief Muriro and the people that he leads are survivors, his community has embarked on community building and healing activities. Pain, injury and distress have touched their every thought as communities; yet, the communities are participating in communal healing, with the chief's leadership.¹⁵⁶ Chief Muriro has vowed not to give in. In all the villages that are under his leadership, Chief Muriro is doing all he could to promote unity and spread the message of healing and reconciliation. He does this by visiting village by village, talking to his headmen and community mobilizing community members towards non-violence. He is an example of an individual who has emerged strengthened and more resourceful to re-build lives and communities. Chief Muriro and his people show a community that has fostered inner abilities and spiritual resources in order to triumph over the distress in the post-political violence

¹⁵⁵ Douglas E. Thomas, *African Traditional Religion in the Modern World* (Jefferson, N C.: McFarland, 2005), 9. Douglas Thomas is a scholar who studies African Traditional Religion.

¹⁵⁶ This is when communities come together, support each other and find ways of overcoming the negative effects. These communities are engaged in palaver gatherings as support strategy.

Manicaland. Glicken's comment regarding resilient people (like Chief Muriro) is that even though they may be overwhelmed by their experiences they bounce back to life and move on. He says:

Stress resistant and endlessly resilient, resilient people have moments of despair, high anxiety, and range of debilitating emotions. For the most part, however, these amazing people are able to cope well with life in the everyday ways we think of when we consider positive functioning.¹⁵⁷

It is however important to note that by commenting on coping skills and transpersonal resilience, I am not legitimizing violence or disregarding the negative impacts of violence. Being resilient does not mean that individuals do not suffer from the traumatic experiences; instead, Chief Muriro reported that he and his people feel the pain and the anguish from the traumatic political violence but their personal strengths, spiritual resources and new possibilities come into sight and helps them move on with life. They have adopted coping strategies that encompass various dimensions of human beings namely the physical and psychological and spiritual being, hence the term transpersonal. They have used traditional and religious rituals, prayers, and music as sources of strengths. Please note that, instead of labeling the transpersonal resilience that Chief Muriro portrays as weakness or pathology, it needs to be acknowledged. The strengths and the positive ways that Chief Muriro and other survivors handled hardships in the aftermath of political violence need to be recognized. It is important to be aware that in the face of life-threatening levels of political violence, struggles and human suffering some survivors of political violence in Manicaland Province have triumphed.

¹⁵⁷ Morley D. Glicken, *Learning from Resilient People*, 223.

Community

The importance of community emerged as one of the major themes in this study. In this section, I describe the meaning of community as depicted in this dissertation. Reading through literature, there is no single definition attributed to the term community. Instead, the meaning of community depends upon the context in which the term is used. In general, community is an umbrella term that refers to a wide-range of meanings; from a social group of people, to a location where people live, and to a body of individuals living together with a common interests or characteristics.

The word "community" is derived from Latin word *communitas* (*cum*, "with/together" + *munus*, "gift").¹⁵⁸ This entails living or working together, receiving care or serving others. Doug Pagitt, describes community as "people in our physical proximity, those we live by, work with, drive past, and stand next to in line .It includes those who are like us, and those who are not."¹⁵⁹ This definition emphasizes neighborhood, anybody who is around us, as constituting a community. When people share a space and create relationships, they can develop a community. In the Shona culture, there is a similar understanding that people around us, regardless of their background, need to reach out and assist each other in times of need.

In addition, *The Random House Dictionary of the English Language* defines community as, "social groups of any size whose members reside in a specific locality, share government, and often have a common cultural and historical heritage."¹⁶⁰ This

¹⁵⁸ Oxford English Dictionary (online), 2009.

¹⁵⁹ Doug Pagitt, *Community in the Inventive Age* (Minneapolis: Sparkhouse, 2011), 29. Pagitt is an author on postmodern culture, social systems and Christianity, he writes work on communities as social systems

¹⁶⁰ *The Random Dictionary of the English Language*, 2nd ed., s.v. "community."

definition refers to an entity that is larger than a household and that has social cohesion. But a community may still be a community, even if people do not reside in the same physical location. Rather, it can also be people with a common interest. While the above descriptions apply to the context of my study, community refers in this dissertation to two things. First, it refers to the people, namely the extended family based on blood kinship, tribes, burial societies, and religious congregations (faith communities). In such communities, people interact and share beliefs, values and expectations. Also, they live, work and serve alongside each other. In times of need, care and nurturing is offered through such communities. People in functioning communities rally around and support each other whenever needs arise. Thus, individuals are either negatively or positively shaped by their communities.

Secondly, a community refers to a space where individuals receive, or offer care for each other and where they share common experiences from time to time. This place could be a village, a clan, or a church (community of faith). For example, at religious institutions, such as churches, temples or mosques, survivors meet together and in solidarity as extended families, i.e., as brothers and sisters in faith. In solidarity, communities tend to create a requirement of sharing resources and concern for each other. A church becomes a community of faith when members are being in community with others, and feeling a sense of “communitiness.” For a Shona society, where community holds individuals, loss of communitiness causes distress and suffering. This is why, during the interviews, survivors yearned for restoration of a sense of community which involves a sense of belonging, identity, and sharing risks and needs.

Finally, in this chapter, I have described the specific context of the study and the key terms of this dissertation. The context is in the aftermath of political violence and a transitional government that has called for national healing and reconciliation. Some survivors have been overwhelmed by the effects of being exposed to political violence while others came out stronger and resilient. By and large, I have stated that survivors of political violence need social, emotional, spiritual, psychological and economic healing. Healing is needed so that survivors can '*come to terms*' with biopsychosocial and spiritual realities of painful experiences while reconciliation is needed to rebuild relations that have been torn asunder. I have highlighted how the churches as Christian communities have a role to play in facilitating the healing and reconciliation process and that they can do this through spiritual care, pastoral counseling and ecclesial care.

Chapter 4

RESEARCH FINDINGS

Thick Description of Participants' Views

Along the lines of Groome's shared praxis, I turn to research participants' present praxis, where the participants named several aspects of their own and /or their churches' present praxis in so far as the healing and reconciliation processes are concerned. Accordingly, in this chapter, I communicate the findings from the pastors and survivors of political violence in Manicaland Province. As mentioned in the earlier chapter, the study was done with a total of seventeen participants: eleven males (n=11) and six females (n=6); and three pastors focus groups (n= 3), totaling to 8 pastors. All the participants have directly and indirectly experienced political violence. Participants came from three districts in Manicaland Province. Their traumatic experience dated back to 2000.

Research participants had very different experiences with both political violence and pastoral care, but common themes and shared interpretations emerged. The following presentation is an overview of the survivors' experiences as shown from their responses. The researcher uses direct quotes from the participants to demonstrate the participants' views. In examining participants input, the following eight themes emerged:

Table 2. Overall themes emerging from the study

Theme	Explanation
Displacement	Families and individuals ran away from their homes for fear of being beaten or killed, no food , home, school etc. Survivors displaced physically, spiritually and emotionally
Disconnection	no community support , survivors cut off from their families and communities , no connection
Disempowered	Violence strips dignity and sense of worth no skills to cope with effects and also no livelihood skills
Distress	Pain of having to go through all this without any justification
Fragmented and polarized communities	Communities that are split by party politics, families separated
Uncoordinated efforts	Churches should work with local structures, other agencies in facilitating healing and reconciliation. Pastoral Care practices need not to collide with belief systems and local approaches
Transpersonal resilience	The ability to use beyond the personal experiences such as spirituality, to bounce back and increase competence in the face of adverse circumstances
Hopeful/Hopeless	Some survivors feel helpless and hopeless , no future Some feel positive and hopeful

Survivors' Experiences

Primary Question

What is the nature of pastoral care practices effectively facilitate healing and reconciliation for survivors of political violence in Manicaland Province?

The participants came up with various descriptions of the nature and character of pastoral care practices that effectively facilitate healing and reconciliation. On the primary question issues that surfaced regarding the nature effective pastoral care practices are : (1) alleviates distress; (2) do not collide with the local culture but draw on local resources; (3) are supportive and holding up survivors as they share experiences; (4) uphold a sense of Ubuntu phenomenon and; 5) equip survivors with coping skills and livelihood skills.¹

¹ Augustine Shutte claims that Ubuntu was an idea that had grown over centuries without being written down. It was contained in the stories and poems, recited at the communal celebrations, told by parents to children. It was expressed in customs and institutions and the whole way of life. Augustine Shutte, *Ubuntu: An Ethic for New South Africa* (Pietermaritzburg: Cluster Publications, 2001) 9. Livelihood means job skills and self-reliant skills.

Alleviation of Distress

Distress was seen to be a major reaction in the aftermath of political violence. On distress alleviation, the greatest expectations for pastoral care practices were the need for those practices which address the immediate humanitarian needs of survivors. Jonas reported how after his home was destroyed he needed help in rebuilding of his home, blankets and clothing. For Jonas, having shelter and the other basic needs would help him start the recovery journey. As he describes:

Chingandibatsira, minamoto pasina pekugara that will be nowhere,
ndinoramba ndichishupika. Rubatsiro rungabatsira masurvivor,
zvandingada kubatsirwa kuwakirwa musha kuti pasina pekugara
kutambura kwacho kunobva kwanyanya, I will be nowhere. Ndinoda kuti
ndiwane magumbeze, saka zvimweni zvese zvingazouya hazvo ndaane
pekugara.²

[The care that is helpful for me is having help to rebuild my destroyed home or else I will suffer. When I do not have a home, coming to pray only and leave me without a place to sleep will get me nowhere. I also need help with blankets. All the other help is okay later, as long as I have a roof over my head.]

All the other research participants had similar feelings. Having someone to pray with in times of crisis is necessary for most survivors, but not sufficient for ongoing survival. Prayer and words of encouragement helps strengthen them but they also needed assistance in shelter, food, clothing and health care. They are those survivors who were beaten, who had parts of their bodies burned, and needed medical attention. Apart from spiritual and psychological wounds they have physical wounds that need attention. Any pastoral care that guides survivors to places where they can be treated is a priority for their well-being. Tamika described how helping survivors have their homes rebuilt relieves distress:

² Jonas, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, October 12, 2011

Ndatsvirwa nemba, ndaitarisira kuti wamwe wangu waiuya woona kuti ndine here uswa, kana zvekuwakazve musha wangu. Kana dai chechi isikakoni kuuya hayo kubva wanhuwo zvawo kungouya one by one, wanoenda kunocheka uswa wondibatsira. Zvinoita ndione rudo, zvinopombodza.....³

[When my home was burned, I expected my community and church to come and check if I had any needs. For instance, I needed grass to build my hut, but no-one came. Even if they did not come as an organization (Church), if people come on personal note, bring thatching grass and so forth..... that will be better.....]

In addition, on distress alleviation, Biggy's thoughts were:

Munguva ino wanhu wakaomerwa. Pakuoma kwezvinhu , tanga tawakupedzisira taakufunga kuita zvinokuwadza upenyu nekuomerwa. Chechi apo inouya inofanira kubatsira wanhu, zvinotiita tisasikirwe even neupenyu, toziwa kuti kana zviro zvakaoma upenyu hwangu hwakakosha Nokuti apo zvinhu zvinenge zvaoma ndinenge ndakufunga kuti ramangwana rangu rinenge rakadini, ndinenge ndisisina tariro. Pamwe nekushaya ndinogona kufunga kuba chaiko because ndinorarama sei.⁴
[This time life is very challenging and distressing. As a result, this distress is causing some of us to think of engaging in destructive activities to find a living. Some are engaging in prostitution or even robbery because we have no means to survive. The church should help us to find better ways of coping and reducing our distress. It should teach us in ways that help us protect life and offer hope.]

In addition to alleviation of physical distress, we see Biggy talking about psychological and emotional distress. Ninety percent of the research participants reported that survivors in communities live with internal hostility and intolerance which is resulting in continuous destructive behaviors and distress, as mentioned by Biggy. It was clear from the all the survivors that in post-violence situation, survivors' experiences can be quite distressing. Displacement, disconnection and dysfunctional communities are sources of the distress. Pastoral care that helps alleviate the distress will be effective.

³ Tamika, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, October 14, 2011.

⁴ Biggy, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, October 14, 2011.

Use of Available Resources

On describing the nature of pastoral care that effectively facilitates healing, Praise, a local female pastor, talks of pastoral care that uses available resources as being the best:

Zvinhu kana zvawakuwanetsa, kana kuwamukira, tinoona wanhu wanouya wachitsvaka rubatsiro kucheche kana kumadzishe. Wanhu wanoda kuwaneyanano, wanoda kugara zvakanaka. Munharaunda medu umu wanhu wari kudzidziswa kukosha kwekugara zvakanaka, nekuwaneuhumwe. Zvinofanira kuramba zvakadaro.⁵

[When things are troubling or not well with survivors, you see people coming to us as pastors seeking help or sometimes they go to their chiefs. In our communities, people want peace, they want to live together in harmony and this is what we are trying to help them. We need to teach communities the importance of unity and this needs to continue.]

Just like Praise, all the participants believed that pastoral care practices that draw upon local resources within the community are more effective. The local resources they mentioned were churches, traditional systems, extended family and other local non-governmental agencies. In Manicaland, caregivers encourage survivors to use the resources within, to cope with the effects of political violence. As previously mentioned in Chapter One, while use of local resources like churches is noble, the problem is lack of trained pastors who can facilitate healing and reconciliation. Hence, there is need to address the issue of appropriate training for caregivers.

Experience Sharing in a Supportive Environment

In addition to alleviation of distress and use of local resources, participants also shared that effective pastoral care practices create supportive and safe space for survivors to share their pain and acknowledge the survivors' experiences. Survivors need pastoral

⁵ Praise, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, October 10, 2011.

care practices that promote a sense of community where they can feel free and safe to share their pain. It is in community and in sharing that survivors feel they can start to heal. Pastoral care practices that help address the feeling of fear that is ravaging individuals and communities. Jonas speaks to this by saying:

Masurvivors arikuda kutaura, because they have gone through a lot of trauma. They want someone to talk to. They need a place to share. Intimidation yacho yangayakanyanya. People have a lot mumoyo mawo. Chechi inobatsira kana ikaita kuti masurvivors awe neconfidence neprotection yekutaura. Saka isu wafundisi tinoti kwawari uyai henyu tigare pasi and we try to give them assurance kuti wataure zviri kuwanetsa.⁶

[Survivors yearn to share their stories, because they have gone through a lot of trauma. They want someone to talk to. They need a place to share and our care should help them do that. The intimidation out there is too much and so people just stay with their pain. The church will give effective care if we invite the survivors to come and we offer assurance. By that they can feel confidence and protection and they can talk. So churches should be open for survivors to share their experiences.]

Participants also shared the significance of practical involvement of churches in helping survivors. Chigere stressed this by saying:

Ndinofunga kuti chechi inodakubatsira, kuita mavisits, tinoda kuita focus nemapractical needs, give people asbestos, give people food, those tangible things, go and say we feel as a chechi we are supporting this survivor. Tauya we want to help you we realize the crisis that you have encountered, tabatsira then tozonamata hedu. Hapana survivor anofanira kurara nenzara chechi iripo. Anozoti ndangandafa asi chechi yakandibatsira.⁷

[I think churches have a role to play. Visiting survivors, meeting the practical needs of survivors such as providing building material like asbestos etc., give people food, those tangible things, go and say we feel as a church we need to support you how can we help we realize you are in crisis. By doing this the survivor will say my life was doomed but the church saved me. No survivor should starve when churches are there.]

⁶ Jonas, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, October 12, 2011.

⁷ Chigere, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, September 28, 2011.

Equipping Survivors with Coping Skills and Livelihood Skills

All the seventeen research participants referenced skills development as a significant component of the healing and reconciliation process. Survivors need coping skills on how to handle the negative effects of exposure to violence. The participants also commented on how the high level of unemployment in Zimbabwe contributes to the problem of violence. Some of the survivors need skills to start self-reliant projects.

Chigere commented on this:

Zvimwe zvandinoona zvinobatsira kubatsira masurvivors kunyutsa maprojects. Unemployment situation in this country yaita contribute immensely. Dai wanhu mumisha umu waine zvekuita, wari employed pasina problem so they are promised money if they continue to engage in violence. Saka nekushaya, wanhu wanoguma wawakupinda muviolence. Chechi inoda kubatsira kuti wanhu waite maprojects.⁸
[What I think is helpful is care that equips survivors. Survivors need livelihood skills. The high unemployment situation in Zimbabwe has contributed immensely to the problems people continue to have. If people in our communities have something constructive it will help people start to rebuild. The problem is if survivors do not have anything to do some politicians promise them money if they continue to harass people and that is bad. Skills development will help.]

Secondary Research Questions

What Creates a Need for Survivors to Engage in the Healing and Reconciliation Process?

It was clear from the participants that issues that create a need for survivors to engage in the healing and reconciliation process differ. It all depends on how each survivor and community has been impacted by political violence. However, the general reasons that emerged in the interviews included: 1) wanting relief from pain; 2) need for

⁸ Chigere, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, September 28, 2011.

development and growth in communities; 3) need for relationships and harmony in communities; 4) functional wholeness; 5) safety and; 6) empowerment. Jephta started the ball rolling by commenting on the stalemate within communities. He said:

It's like there is a stalemate, and nothing is moving, what is going on is that there maybe need for people to heal. In communities development is at a standstill, nothing is moving and this is not right. We need to come together and get things moving.⁹

To, Jephta violence had affected individual growth and impacted development in communities. Four other participants felt the same way that, without the healing and reconciliation process, the situation of the survivors will not improve. People will continue to suffer. Another participant, Toraga offered these thoughts about the need for healing and reconciliation:

Wanhu wakarohwa, there is fear .people are tongue tied for fear of victimization and that is not good. There is too much polarization , wanhu wapakatsana. Relationship dzakakanganiswa.¹⁰
[People were beaten, there is fear, people are tongue tied for fear of victimization and that is not good. There is too much polarization in our communities, too much division because of politics. Relationships have been ruined. This is bad.]

Toraga and other participants felt that healing was needed because of the pain caused on people and reconciliation was needed because of the hatred, divisions and enemy sown within the communities. Survivors needed to restore their personal relationships and rebuild their communities again. Polarization was just destroying their future and their culture. Research participants stated that damage was done to the well-being of individuals and communities, but they wanted their relationships back. Zinwe agrees with Jephta:

⁹ Jephta, interview by Mazvita Machinga, Manicaland, Zimbabwe, October 14, 2011.

¹⁰ Toraga, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 29, 2011.

These days mazuwa ano kurikushumairwa izwi rekuti wanhu warekererane. Dai wanhu wose tikabatsirwa kupora the invisible wounds, kuti ukama urambe uripo. Ukama hwedu tinoda kuti udzokere panzvimbo yawo. Wanhu dai wakatrainwa kuti wanhu waziwe kuipa kweviolence, chechi ngaiite mapublic teaching anobatsira wanhu kubatana.....¹¹
 [These days the word that is going around is to encourage survivors to talk and forgive each other. I wish if all survivors get help to work on their wounds and relationships so that we are united again as we used to be in this community. We need communities to be trained on how violence inflict damage on us. Churches need to have public education programs.....]

One hundred percent of the participants stated survivors have inner wounds that need healing. They have been hurt and have diverse emotional feelings about their experiences. Survivors still need to express their feelings of hurt to the offenders. Some of the offenders are still not showing any remorse, and this is stifling the healing and reconciliation process. Survivors cry because they felt betrayed by the government when it did not protect them from being hurt. Survivors' need for healing and ways to deal with pain motivated them to participate in the healing and reconciliation process.

Another need was communicated by Samuka when he said, "perpetrators do no longer want to continue to be pushed away. They really want to be part of the society." Survivors, whether they were hurt or they caused harm on others, all want to still be part of the society. No-one wants to be ostracized. Participants also reported the need for peace and harmony. Tafara spoke about the effort communities are putting to ensure harmony in communities. He said:

Traditional leaders are beginning to see that violence destroys and they are encouraging their people to stop fighting. warikuona kuti hapana development iri kuita. Wanhu wanoda kuregererana nekugadzirisa. Tina Mambo akati mangu muno handidi kuti murohwe wanhu, ukapisa umba yemunhu imhosva. Like an example of X place wanhu wakasvika pekuti

¹¹ Zinwe, interview by Mazvita Machinga, Manicaland, Zimbabwe, October 8, 2011.

ndakadya mbudzi yaZeti asi handigoni kubhadhara but ndinonosakura hangu mumunda wake.¹²

[Traditional leaders are beginning to see that violence destroys and they are encouraging their people to stop fighting. They are seeing that violence stifles development, thus, they are encouraging communities to talk and seek ways to reconcile. There is a place X where the chief announced that he no longer wants people to remain divided or continue any violence in his areas. So, for example in this area we have seen perpetrators showing remorse and asking for forgiveness. Some are even saying that they are sorry the destroyed others' livestock but they cannot afford to pay back instead they will pay back through weeding in the victims' fields.]

This sentiment of communities and individuals engaging in healing to restore relations was shared by all the participants.

Table 3. What creates a need to engage in healing and reconciliation?

Need for	Explanation
Food, clothing, shelter, medical attention	Survivors have been displaced, homes and property destroyed they need basic necessities
Productivity in community	Things are not moving. Too much polarization , people are not working together for the common good
Communitiness	Community serves like a family, safety net, community is village, church and family
Functional Wholeness	Survivors need to restore visions and dreams that once existed
Safety and Harmony	Stop continuous violence , promote respect and security
Skills empowerment	Need to have skills to transcend pain and the effects of political violence
Coordinated Caring Efforts	Concerted effort with all stakeholders, churches working together etc

The Function of Pastoral Care Practices in Post-Violence Situations

The research participant shared their views as to what they think was the function of pastoral care during post-violence situations. It was clear from all the participants that exposure to political violence affects survivors and communities. The responses to political violence fell into two groups. The first is the group of survivors who are overwhelmed by the effects of violence and this is manifested through negative

¹² Tafara, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 29 , 2011.

behaviours. The second is the group that has bounced back and seems to be coping well. I identify them as resilient survivors. Their communication, sense of control, social life and day-to-day performance seem to be doing very well. They have maintained functional wholeness. Pastoral care with survivors addresses the various effects. Survivors were divided as to the role and function of pastoral care practices. But, overall, the participants were in consensus that pastoral care practices in post-violence situations are all about, mending brokenness, building relations, sustaining, empowering, liberating and guiding.

Need for Healing: Mending of Brokenness

Chigere acknowledges that there is brokenness that survivors need to deal with. There has been affliction and damaged caused on the well-being of survivors. Chigere spoke from his own experience about the need for healing when he said:

Muperiod inoiyi, vafundisi vangaparidza hawo, rekerereranai, but that message haipenrateba padamage yakakura kudai wanhu waiona wanhu wachipondwa, kushumaira badzi hakunyatsopindi kuwanhu wane something chiri damaged zvakadai, wanhu anoda rubatsiro chairwo.¹³
[In this period, it is not solely preaching about forgiveness that is needed, because just those words may not get into survivors' minds. The damage done is too much; survivors need real help to heal.]

The message that Chigere is communicating is that survivors need more help, than just speaking about forgiveness. Jonasi also had extensive experiences with the damage that has been done in survivors' lives. Recalling the experiences, Jonasi stated:

Mutransition mune madamages akaitika, wanhu wakakuwara panyama, mupfungwa, wamwe kudisturbwa kuenda kuchikoro, wamwe wakaitwa zveku abhiuswa, wamwe mabasa akapera mabusiness were destroyed
[During this transition period there are lots of damages done to people that need to be attended to. People have been impacted physically, mentally; some stopped going to school, some lost their jobs, others have been sexually abused and other have their sources of income destroyed.]

¹³ Chigere, interviewe by Mazvita Machinga, Manicaland Province, September, 2011.

Need for Relationship Building

All the participants reported that relationships in families and communities have been broken. People continue to have bitter feelings toward each other. According to the participants, some perpetrators do not show any remorse for the harm they caused on other people. Some of them see the events that happened as more of fortuitous and less intentional as reflected by Togara, during the interviews:

Ndine nhengo mbiri wose watungamiri muchechi mangu. Paya apo nyaya yevioence inonyuka mukutaura victim anoita sekunge achafukura dress kuti wanhu waone maronda ekupiswa uko akaitwa. Asi perpetrator anongoti zvanga zviri zvenguwa iyoyo, anota sekuge pasina zvakaitika, ukama hwacho hwunonetsa kugadzirisa pakadai.¹⁴

[I have two members in my congregation, both leaders and one is a perpetrator and the other is a victim. When you start to talk about the violence issues, the perpetrator acts like nothing really happened; she feels it was just the time of those things and it's over, she says, let us move on with life. While to the victim, it's not over yet; she shows all the scars she has and she is so bitter. So, it is hard; the relationship has been damaged.]

Recalling damages to relationships, Comfort explained:

Dambudziko rezvakaitika is zvakaunza kuparadzana kweukama pakati pewanhu, Wanhu hawasisina kugara zvakanaka saka kana wanhu wachiona wakaita zviro izvi, zvinenge zviri mupfungwa umu, kurwadziwa, neshungu.¹⁵

[The problem is that violence has brought about divisions and destruction of interpersonal relations. There is no harmony in our villages, people are not talking, and there is bitterness and anger.]

The extent to which violence has divided communities is an issue that is of great concern to all the research participants.

¹⁴ Togara, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, September, 2011.

¹⁵ Comfort, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, October 8, 2011.

Need for Empowerment : Life and Livelihood Skills¹⁶

Research participants shared that pastoral care practices need to equip survivors with coping skills and also with livelihood skills. Survivors who are empowered are better able to confront the negative effects of political violence. On this, Jonasi said:

Zvandakaona zvinobatsira,zvandakaita, kuisa masurvivor pamwe chete kwakubatsira wanhu nerudzidziso rwekugadzirisana. As a church, tine role to play, kuwapa maskills kuitira kuti society yedu idzokere panzvimbo yayo.¹⁷

[What I found helpful is bringing the survivors together and facilitating discussions on coping skills, where they learned what was helpful for them to heal. As churches we have a role to play in educating survivors, providing skills for the good of the society.]

A general feeling of the perpetrators was that, it is not only survivors who need skills, instead pastors also needed to be educated on how to work with survivors of political violence. Laiza noted this point, stating:

Ini ndiri kufunga kuti as a chechi tinoda kuti tiite well invest nekudzidza things like conflict resolution, trauma, tikanga tadzidza zvinotibatsira kuiti wafundisi nechechi tibatsire masurvivor. What is happening is that we are ostracizing them and hawauyi kobatsirwa.¹⁸

[I am thinking that churches should deliberately invest in educating pastors in areas like conflict resolution, trauma care and so forth. Once we pastors have the skills then we can be in a position to help survivors. For instance, because we do not know how to help perpetrators, what is happening is that we are ostracizing them and so they end up resenting the process. We need the skills we need to be equipped.]

Actually the three focus groups for pastors agreed that there is a gap. They all emphasized that church caregivers did not have adequate skills to work with traumatized survivors.

¹⁶ Livelihood refers to skills, capabilities and opportunities that help individuals meet their economic goals, such as income generating projects, vocational skills and job seeking. While life skills refers to psychosocial and interpersonal skills which enable individuals develop coping and self-management skills that may help them lead a healthy and productive life, such as anger management and stress management.

¹⁷ Jonasi, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, October, 2011.

¹⁸ Laiza, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, September, 2011.

Redirecting of Energies

Since exposure to political violence evokes negative feelings and that some victims and perpetrators were engaging in destructive activities to deal with the effects, research participants felt effective pastoral care need to help survivor to redirect their energies to constructive activities. Comfort shared how some of his members are changing focus:

Through ma pastoral care sessions ayo ndanga ndichiita, ndine wanhu wanga wari involved mukuharasa wanhu, maperpetrators, akabva abuda and then they come to me and said, we see that we are being abused by the political parties .Wakabva watoregera zvekuharasa wanhu.¹⁹
[From the pastoral care sessions that I have been doing in my community, I have survivors who were involved in perpetrating violence and have since told me that they do not want to be involved again. They said that they realized they were being abused and exploited by politicians and causing unnecessary suffering.]

Guidance

Guidance was one of the functions that was seen to be very significant in post-violence. Because of the displacement, disconnection and disempowerment, most survivors just do not have any support. They do not know what direction to take. Sometimes even if they have some idea of what they want to do, they may not have the resources, so they need some assistance in guiding them. The guidance can be done through one-on-one conversation or even through palaver gatherings.²⁰ On guidance, Josiah said:

Chechi inofanira kupa wanhu gwara. Wanoda one-on-one counseling, mutransition umu mune nyaya, we try to sit down and guide them. Though

¹⁹ Comfort, interview by Mazvita Machinga, Manicaland Province , October, 2011.

²⁰ Palavers are traditional public, open- sided meeting, well known to the African societies, which constitutes a gathering of a group in order to conduct business of mutual interest in a centralized and formal manner.

it is not easy because some of these people they need to be compensated before they talk.²¹

[Churches should help give survivors direction. I have been giving one-on-one counseling because in this transition there are issues to be dealt with. It is not easy because some of these people say they need to be compensated before they talk, but we are trying. We want to help guide them what is helpful.]

Table 4. Visible wounds, invisible wounds and pastoral care practices

Type of Wounds	Examples	Tangible Pastoral Care Practices
Visible wounds	physical injury, destruction and looting of property, disintegration of families, disturbance of family life parents running away for their safety	walk in centers, home visitations, community services in affected areas, referrals to place where they can get help
Invisible Wounds	tension, trauma, hostility, bitterness, feelings of abandonment and unworthiness	Prayer, counseling, teachings, sermons, bibliotherapy, care rituals , cleansing rituals, confessions

Lessons Churches Learned from Survivors' Experiences

- i Pastors need training in working with survivors
- ii Political violence and conflict have significant spiritual, physical, psychological and interpersonal costs
- iii Traumatic political violence needs a coordinated, interdisciplinary, multi-sectorial approach to helping survivors.
- iv Value of coordinated and interdisciplinary approach

²¹ Josiah, interview by Mazvita Machinga , Manicaland Province , Zimbabwe, October, 2011.

- v The church has a role to provide some checks and balances within the political arena to fulfill its prophetic role- advocate for justice to be done

Summary of Findings

Some traces of violence that are seen happening in post-violence settings are from people who have been diligently taught to do them and are angry at the system that is not helping them subsist. Regarding the existing situation in Manicaland, one hundred percent of the interviewees reported that intolerance is threatening the healing and reconciliation process. There is a climate of fear and insecurity in communities whenever you talk of healing and reconciliation. There is also a shared feeling among all the interviewees that while the talk for healing and reconciliation is increasing, fewer tangible actions are seen on the ground. Wounds are still raw and in some instances like in Chimanimani survivors have not yet started talking freely about their painful experiences. It is dangerous to publicly talk about healing and reconciliation in the villages. Having summarized the findings, in the coming chapter, I discuss what scholars say with regard to some of the key issues in this study, namely: post-traumatic stress disorder, post-traumatic growth, pastoral care, transpersonal perspective and political violence.

Chapter 5

SURVIVORS' EXPERIENCES IN DIALOGUE WITH EXISTING LITERATURE

Introduction

Now that I have presented the data from the field, I turn to the critical correlation of the survivors' accounts with existing literature. In this chapter, I analyze selected literature regarding some important areas toward healing and reconciliation in the aftermath of political violence. While extensive research exists on the disciplines of pastoral care, trauma, peace and reconciliation, much is still to be published specifically on, "*Effective Pastoral Care Practices in Post-political Violence Situations*." Most literature on post-political violence situations focuses on conflict resolution, conflict transformation, non-violence strategies, and peace-building efforts. My orientation in this chapter is to review literature on issues surrounding the healing and reconciliation of survivors in Manicaland, such as post-traumatic stress disorder, post-traumatic growth, pastoral care, and transpersonal resilience. I will review these issues as they relate to the experiences of the survivors in Manicaland Province. In my review, I engage theological content, social sciences, and the actual situations of the survivors. I also use cases from the interviewees as dialoguing partners with existing literature.

As mentioned before, since I am writing from a Christian faith perspective and from the field of practical theology, I am beginning by reviewing a scriptural text with regard to care of survivors. This is important because, as a method, practical theology generates theologically informed actions and offers, "a way of doing theology and being

theologians.”¹ Equally important, Paul Ballard and John Pritchard show a relationship between lived experiences and theological reflection when they say, “practical theology draws on the basic theological methods and raises questions of the presence of the Kingdom of God in our history.”² Through the scriptural review, I am showing how lived experiences, human questions of meaning and existence benefit from a response from the gospel, and also how a reflection on gospel message informs lived experiences. The scriptural review exemplifies the care that needs to be offered to those who are survivors of violence. Also, in the spirit of deepening my reflective process and bring out a critical consciousness of present praxis, I share a pastors’ focus group story. This is in line with Groome’s second movement which stresses critical reflection on present action.

The story is about a man named Pasita whom the pastors are worried about, as evidenced by the verbatim below. The sharing of the story started when I posed a question to a pastors’ focus group as follows:

Mazvita: Arimo here masurvivors mumacommunity enyu? [Are there they any survivors in your communities and how are you helping them?]

Participant: Ehe warimo chaizvo masurvivor. Ini nditori survivor. Tine one pakati pedu, nezuro tangatitorine meeting concerning iyeye tashaya zvekutitomubatsira sei, zvirikuitika mulife make hazvichazwisiki, life yake yatodamageka.³

[Oh yes, there are many survivors in our community. I am actually a survivor as you see me. But you know what; we are really concerned with a colleague dear to our support group, Pasita, who has been greatly affected. We had a meeting yesterday as a pastor’s group, talking about what we can do to help him. We are puzzled, we do not know how to help

¹ James Woodward and Stephen Pattison, eds., *The Blackwell Reader in Pastoral and Practical Theology* (Oxford: Blackwell, 2000), 131.

² Paul Ballard and John Pritchard, *Practical Theology in Action: Christian Thinking in the Service of Church and Society*, 2nd ed. (London: SPCK, 2006), 19.

³ Pasita is a pseudonym for the man who the pastors are concerned about. The interview was done in Manicaland in September, 2011.

him, his life is damaged, it has changed, and no-one understands what is going on in his life.]

As the focus group participants shared this story I could sense their apprehension. They were all concerned about Pasita, their colleague in ministry, whose life seems to have been seriously impacted by his exposure to political violence. The focus group's story is clear demonstration of brokenness that was not timeously given attention. It is a story a life that was shattered and needed to be rebuilt.

Unattended Brokenness: How Do I Know If I am Safe?

Pasita served a growing congregation in his community prior to his abduction. On his way to visit his wife, who had been admitted at a local general hospital the previous evening, and in the company of his wife's sister, something strange happened to Pasita. As the Pasita and his sister-in-law headed to the hospital, a group of unidentified men descended on Pasita, ruthlessly dragged him and forced him into a van which took off to an unknown place. The incident puzzled Pasita's sister-in-law, who was left mouthless, when she watched her brother-in-law being dragged into a vehicle that had no number plate. She was confused and had no option except to continue with the journey to the hospital. Upon arrival at the hospital, the sister-in-law was met with bad news that Pasita's wife (her sister) had just died. This was indeed a dilemma for the family. They did not know what to do. Nobody knew a thing about Pasita's whereabouts. No leads could be offered, and for hours, days, weeks and months, no-one knew the fate of Pasita. Pasita's wife was laid to rest in the absence of her husband. Reports to the police were made but did not materialize into any help, since the police told them to go home and keep searching. The family received notes with threats that if they continued talking

about Pasita's disappearance, they were going to face more trouble. All they could do was to suffer in silence and grapple with the fact that they may never see Pasita again.

It was months from his abduction that Pasita was released. He came home to the shock of his family and of his pastoral colleagues who were still haunted by his mysterious abduction. At the time of this study, the pastors reported, "kwane makore matatu zvaitika izvi, asi Pasita haasikubatika."⁴ ["It has been three years now since Pasita's experience; and Pasita has not yet fully integrated into his community."] Pasita lost his job and is no longer that vibrant minister who was once in charge of a vibrant growing congregation. His behavior shows some symptoms of disturbance. He is filled with intense fear and helplessness. His day-to-day life seems to be characterized by response to an unknown danger. He does not have a firm confidence in life. Whenever he meets his clergy colleagues, he tells them that his life is in danger. The pastors who participated in the focus groups reported that when Pasita is conversing with other clergy, he startles easily, reacts irritably and appears to be out of this world. Even though the pastors and Pasita's family would like to help him, the pastors said they do not know how.

When I reflect upon this focus group's story, it is clear that whatever Pasita experienced after his abduction impacted him negatively. What Pasita is experiencing is an example of the impact of traumatic political violence. Pasita's story presents an example of a survivor who is overwhelmed and shaken by what happened to him. Something deep inside Pasita has been broken. His sense of self and security has been threatened. His hyper-vigilance and perception of his life as in constant danger is a sign of a person who has been negatively affected by the effects of political violence. Judith

⁴ Pastors' Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, October, 2011.

Herman, a renowned psychologist, speaks to this when she says, “trauma arrests the course of normal life by its repetitive intrusion into the survivor’s life.”⁵ He seems paralyzed and isolated by the dreadful experiences that he encountered. According to the interviewees, Pasita doubts his safety from the people who once abducted him or even from anyone walking in the street. The focus group shared how they are concerned, and that they did not understand what was happening to Pasita. All they knew was that Pasita must have experienced some horrible things when he was abducted and that he is yet to find a safe place to share. From a pastoral theological perspective, as asserted by Lester, Pasita’s brokenness and vulnerability has disturbed his future story.⁶ Pasita’s story and other survivors’ stories demonstrate the impact of traumatic political violence on the survivors’ lives. As mentioned by the focus group, the multi-dimensional damages cause daunting challenges for pastoral caregivers. After listening to this focus group’s story, the question arises: What role do churches have in facilitating healing and reconciliation of survivors like Pasita? How can Pasita reclaim his life back? In order to respond to this question, I will first review a scriptural text that speaks to the role of caregivers, then move on to other scholars’ thoughts regarding issues mentioned in the opening paragraph of this chapter.

Role of Caregivers

Pasita’s state of affairs is not an exception in post-political violence Manicaland. What happened to Pasita is a consequence of deep divisions and hatred within communities. The unfortunate events that he experienced have conspired to make

⁵ Judith Herman, *Trauma and Recovery*, 37.

⁶ Andrew Lester views future stories as our past experiences integrated with our present context and allows us to project ourselves into the future leading us to develop scenarios of what the future will look like and what may happen next.

the road towards the realization of his positive dreams difficult to navigate. How can caregivers and churches respond to Pasita's situation? How can churches help survivors put together pieces of their lives and help them reconstruct some kind of a brighter future? How can churches do practical theology in such a situation? Knowing that:

Practical theology is critical and constructive reflection within a living community about human experience and interaction, involving a correlation of the Christian story and other perspectives, leading to an interpretation of meaning and value, and resulting in everyday guidelines and skills for the formation of persons and communities.⁷

I move to drawing insights from a biblical story told by Jesus Christ in the gospel of Luke Chapter 10 v 25-37. By reflecting upon Jesus Christ's story, I am making accessible Christian story and vision as caregivers learn how to offer care to survivors. The parable exemplifies how caregivers could respond when they come across survivors who are encountering painful experiences. The parable models the "socio-caring" responsibility that churches have in post-violence situations.⁸ This story of the Good Samaritan shows how God's grace touches the wounded and how God uses people as instruments of healing. In this parable, Jesus Christ tells of a traveler who is robbed and injured on a journey. While the priest and Pharisee see him, they do not stop to help. A Good Samaritan sees the wounded traveller, stops and helps the man. He bandages the wounds and takes the traveller to an inn for further care. In this parable, God uses the Good Samaritan to show God's care to the wounded traveller. Similarly, God could use the pastors' support group to facilitate Pasta's and other survivors' healing? From Jesus Christ's story, the traveler had been physically assaulted and needed help. He needed

⁷ James Newton Poling, *The Abuse of Power: A Theological Problem* (Nashville : Abingdon Press, 1991), 186.

⁸ Socio-caring is my description of care relating to human society through interaction of individuals and groups. The interaction is characterized by caring acts to others in society.

some help during such a difficult moment. The situation and pain overwhelmed his ability to immediately help himself. In the story, God is identifying with the victim by inviting the Good Samaritan into a spiritual union with God to participate in God's mission of care for this hurting traveler. Jesus invites individuals and churches to go and do likewise:

Which of these three do you think was a neighbor to the man who fell into the hands of robbers? The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise."⁹

Just like the man in this parable, Pasita and scores of other survivors are wounded. Their material possessions have been taken by force and they have been physically assaulted. Apart from physically assaulted, survivors are socially, spiritually and emotionally distressed. They are in distress just like the traveler in Jesus Christ's parable. However, because this traveler is precious in God's eyes, God's grace incarnated and touched this man through the Good Samaritan's helping actions. This story illustrates how God does not forsake the suffering world, instead God uses the other to show God's love.¹⁰

Similarly, the events in this story model how communities of faith need to respond to the survivors of violence. Even though we do not know why this man was assaulted, we know he was a survivor of violence and he needed someone to care and help. Survivors of political violence are looking for caring neighbors such as, the "Good Samaritans", who can offer care. Survivors in Manicaland are in need of churches and caregivers who go out of their way to help survivors. Basing on Jesus Christ's story, there is no one way of caring for survivors. The notion of interdisciplinary is playing in this

⁹ Luke 10:36-37, NIV.

¹⁰ Sharon G. Thornton, *Broken yet Beloved: A Pastoral Theology of the Cross* (St. Louis, MO: Chalice Press, 2002), 160.

story. As a first responder, the Samaritan binds up the wounds (*trauma* in Greek) of the injured man. He pours oil and wine as on the wounds. Furthermore, he took the injured man to an inn for professional help. What a powerful example of ways caregivers can work in collaboration with other disciplines to offer holistic care.

The Good Samaritan's story shows how there are manifold ways caregivers can help survivors. At times caregivers need to refer survivors to other helpers in the community or even back to the community for traditional interventions. Just like the injured man in Jesus's story, survivors need caring neighbors who use the skills that they have and refer to additional assistance when necessary. A word for churches from this story is that they should not stand idly by, merely referring to God who cares, and watch survivors grapple with the effects of political violence. Contrary to being proactive in helping, a number of communities and churches could not stand by their call to help, as the Good Samaritan did, because of fear. As asserted by Chigere:

Tine church member yakapisirwa umba yake, I went to his house and ndakamubatsira kuunganidza zvanga zvasara. Ndini ndakabuda , apo wamwe wakazwa hapana akabuda nekutya kuti ndini ndinozoteera.¹¹
[We have a church member whose home was burnt to the ground. I went to his house and then helped him clear the mess. I was the only one in the community who came out. When local church leaders and members heard about the atrocity, they did not turn out because of fear.]

Chigere acted differently. He acted like the Good Samaritan in Christ's story. He shared the burden of pain with the victim regardless of the risks involved. The Good Samaritan in Christ's story did not know if the robbers were around or not, but, he still offered help. Similarly, Chigere's action of helping this family was risky. He still responded to the call to be present to this survivor. He was a witness to pain and the injuries that were done to

¹¹ Chigere, interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

this survivor. What a great example of faith in action, responding with acts of compassion, love, and care to those in distress.

Another important lesson from the Good Samaritan's story is that even if survivors are wounded and hurt, God uses local resources as healing agents. God uses other people to show us the love that nurtures life. It is through the experience of divine love and compassion from the other that survivors heal and transform. God is found in the midst and reality of human suffering through caring acts from caregivers. This story also gives examples of non-caring behavior, which at the moment is not the focus of this review. The impact of traumatic violence is reduced if churches offer pastoral care to survivors. In the following section, I analyze traumatic political violence and pastoral care.

Traumatic Political Violence

There is plenty of literature that stresses the impact and threat of traumatic situations to survivors' well-beings. For the sake of this study, I have described the experience as traumatic political violence since most of the suffering came from party politics and violence. The violence is traumatic because it has overwhelmed survivors and left wounds on the lives of many. "Traumatic events are extraordinary, not because they occur rarely, but rather because they overwhelm the ordinary human adaptations to life."¹² Just thinking of the traumatic events is very stressful to many survivors, such that, they try to avoid discussions of those issues. As asserted by Laiza, a focus group participant:

Pakutanga takamboedza kuita come together victims and perpetrators. Pose apo tinofunga kutaura wanhu wanobva waitwa offended and do not want

¹² Judith Herman, *Trauma and Recovery*, 33.

to talk about the issues. Wanobva waita chinyebvu wamwe wanochema.¹³
[At one time we bring together victims and perpetrators. We wanted to initiate discussions, but each time we do that, some get so offended and do not even want to talk about the issues. Others break down and cry.]

Memories of what they did or what was done to them carry emotional intensity that overwhelm their ordinary capacity to bear feelings. Thus, “some survivors do not want to talk about it,” the pastors said. Judith Herman talks about how overwhelming psychological trauma can be. She says:

Psychological trauma may be defined and comprehended as the effects of overwhelming and extraordinary experiences that leave their victims in a state of helplessness and thereby undermine their sense of personal efficacy, their relational capacity, and their ability to psychologically integrate the upheavals of life in meaningful ways.¹⁴

This state of helplessness is what is pervasive in some survivors. In Manicaland, surviving individuals have been exposed to traumatic political violence; their physical bodies, spirit and mind have been affected, as in Pasita’s case. As Jonasi, one of the pastors said regarding Pasita:

Ano appear ari mudire need, most of the time kuti aripi, no one knows ari kurarama upenyu hwekutya, and life yake is very fragile, ari confused. Ari kutya.¹⁵ [He just appears when he needs food, most of the time no-one knows where he spends most of his time. He is full of fear, he is confused, and his life is very fragile.]

This statement shows that Pasita is always alert to danger. He has not picked up from where he left before his abduction. It is clear that whatever happened to him during the abduction interrupted his ability to function and to continue his former life. The traumatic

¹³ Laiza, Pastors’ Focus Group, interview by Mazvita Machinga, Manicaland Province, September, 2011.

¹⁴ Judith Herman, *Trauma and Recovery*, 31.

¹⁵ Jonasi, Pastors’ Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

experiences that Pasita encountered distorted his perceptions of life, and significantly shattered his view of the world. Whatever Pasita experienced during his abduction has been very powerful and has created a sense of alarm, fear, and dread that continue to linger in his life, well beyond the actual lived experience of a traumatic event. He no longer trusts the world around him, and he is living in distress.

From the interviewees' point of views, the situation of survivors in the aftermath of political violence is marked with pain, despair and woundedness. This is because of memories of the terror:

Muperiod iyi, madisturbances akauya kuwanhu heavily, kusvikira apo tiri namusi uno. Taiona munhu achipondwa zvekupondwa zviya izvi, uchiona umba yatsva, we cannot just preach the gospel of forgiveness, with the presence of all this pain, haipindiba.¹⁶

[Political violence caused disturbances, up to now, we know of people who were brutalized, massacred, and you cannot just go to them and preach the gospel of forgiveness, with all the pain they suffer, that message will not sink in.]

Chigere looks back and feels that survivors continue to suffer even years after the violence. Thus; the need for some form of intervention is indispensable in order to alleviate suffering. According to Gill Straker, "The crises that political violence provokes are primarily at the interface of the individual and the community."¹⁷ Hence, the engagement of the community in the healing process is crucial. As asserted by Sinhe one of the interviewees:

Mumisha umu wanhu taigara sewanhu tichibatsirana munguwa yenhamo nenzara asi zvinozvachinja, hapachina politics has destroyed our communities.¹⁸

¹⁶ Chigere, interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

¹⁷ Gill Straker et al., *Faces in the Revolution: The Psychological Effects of Violence on Township Youth in South Africa* (Cape Town: David Phillip Publisher, 1992), 139. Gill Straker is a clinical professor at the Director of Centre for Advanced Studies in Psychotherapy and Counseling.

¹⁸ Sinhe is one of the research participants in this study, Mutare, Zimbabwe, September 2011.

[We used to rely on our communities for help, security and subsistence whenever were in crisis but now it is no longer the case. This monster called politics has destroyed our communities.]

Sinhe's comments portray how both the individual and the community have been hurt as a result of political violence. The status quo of human life in their communities has been negatively impacted by political violence. Correlating Sinhe's thoughts with Judith Herman, they both talk about the impact that traumatic events have on society saying. For instance, Herman says, "traumatic events overwhelm the ordinary systems that give people a sense of control, connection, and meaning."¹⁹ Pasita is an example of a survivor who has been overwhelmed by the traumatic events that he experienced. A number of survivors shared about some community members who became totally overwhelmed, gave up and, in some cases, even lost their lives because of the after-effects of political violence. Zinwe shared how one man, his co-survivor, finally died from physical pain. Zinwe said:

Akati arohwa akaramba achichema nekurwadziwa, akadzamara akafa.
Hama dzacho dzikataura kuti hama yedu yafa nekurohwa
zvakanukuwadza permantly, newanhu wacho tinowaziwa.²⁰
[My friend, who was also beaten the same time with me, was seriously hurt, such that he never recovered from the beatings and as we are talking he died. The family is upset that he died from the wounds and they know the perpetrators.]

The whole family was affected, and this led to their continuous distress. That is why, at the funeral of this man, the family was quite open and fearless in condemning violent acts. As asserted by Froma Walsh, "trauma or persistent hardship affects the spirit and somehow constraining beliefs. A spiritual void is created and may contribute to distress

¹⁹ Judith Herman, *Trauma and Recovery*, 33.

²⁰ Zinwe, interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

and block healing.”²¹ This feeling of emptiness may lead to an unstable life and a sense of unworthiness on the part of the survivors. Herman speaks to this when she claims that, “after a traumatic experience, the human system of self-preservation seems to go onto permanent alert, as if the danger might return at any moment.”²² Pasita is in the same situation, where he is afraid to stay in one place fearing for his life. Some of the members of the local Minister’s Fraternal, who used to work with Pasita, have suggested that they send someone to go and meet with Pasita and his family to see what type of help the other clergy members may offer. By the time of the interview, one of the clergy participants shared how he has been trying to converse with Pasita and assess his needs. However, he reported that Pasita’s situation was just overwhelming. From the pastor’s narration, it appears traumatic political violence had caused Pasita to suffer from symptoms similar to those of post-traumatic stress disorder (PTSD). In the following section, I discuss these symptoms which parallel PTSD.

Post-traumatic Stress Disorder

Scholars and mental health practitioners may describe Pasita’s symptoms as similar to signs of post-traumatic Stress Disorder (PTSD). Apart from Pasita, the research participants reported that in their communities, there are other individuals who have been affected in similar ways like Pasita. Unfortunately, as asserted by Ross Parson, et.al, a psychologist from Africa University in Zimbabwe, “there is dearth of epidemiological studies of the incidence or prevalence of mental health disorders due to trauma in

²¹ Froma Walsh, ed., *Spiritual Resources in Family Therapy*, 2nd. (New York: Guilford Press, 2009), xii.

²² Judith Herman, *Trauma and Recovery*, 35.

Zimbabwe.”²³ The situation is that non-governmental organizations have been independently carrying out their own studies on the impact of violence and very little has been published. This is because the political situation is still unpredictable. Organizations are afraid of being under fire by government authorities. As a result, not much is known about the mental health diagnosis of many survivors, especially at grassroots level. However, according to Tony Reeler et.al, cited in Parson, the few good epidemiological studies that have been done in the last three decades regarding organized violence and torture have shown that survivors have suffered from clinically significant psychological disorder as a consequence.²⁴ Other studies done with Zimbabwean liberation war soldiers have shown that the former guerrilla soldiers have high rates of psychological disorders²⁵ In addition, a study with Gukurahundi survivors in Matabeleland Province, found that more than eighty percent of the sample reported torture, and the prevalence rate for consequent psychological disorder was fifty percent of all adults over 18 years of age.²⁶

Another case that shows the impact of trauma is a story told by Moses Matenga, a Zimbabwean journalist. He reports of a story of a two-year old boy, Nigel, whose mother was arrested for political reasons. Nigel’s mother went to prison with him since she had no-one to take care him. While in prison, Nigel suffered together with his mother. He has been extremely traumatized such that this has affected his life even months after his mother’s release from prison. Some of the torturous actions included him being placed in

²³ Ross Parson, “Trauma and Mental Health in Zimbabwe,” paper presented at a workshop on Healing held at Mandel Centre, Harare, July 2011.

²⁴ Anthony. P Reeler, et al., “ The Prevalence and Nature of Disorders Due to Torture in Mashonaland Central Province, Zimbabwe, *Torture* 11(2001): 4-9.

²⁵ Anthony.P Reeler and Mupinda M, “Investigation into the Sequelae of Torture and Organized Violence amongst Zimbabwean War Veterans,” *Legal Forum* 8 (1996): 12-27. Reeler is former Executive Committee Member, The International Rehabilitation Council for Torture Victims

²⁶ Amani Trust, “Survivors of Organized Violence in Matabeleland: Facilitating an Agenda for Development,” report of the Workshop, Bulawayo, Amani Trust, 1998.

a deep freezer. According to Matenga, Nigel is having problems in coping with day-to-day events. He tells his mother not to buy a deep freezer saying it will be used to punish young children because he recalls how he used to be put in one. Nigel's exposure to brutality is affecting the way he behaves at pre-school. The teachers report Nigel has been hyper-vigilant and reacts strongly if any one raises a voice. He freezes if teachers come closer to him. At school his teachers are having a hard time with him. Whenever it is nap time, Nigel refuses to lie down like what other children do. This is because, when he was asked, Nigel relates that to the way he was forced to lie down and sometimes beaten during his mother's detention, so he is scared.²⁷ Nigel and his mother are victims of violence and Nigel's reaction typifies symptoms of a traumatized individual. Once more, in this story, there is a link between what most literature says with regard to the impact of traumatic experiences.

With the wave of political violence from 2000-2008, the noticeable effects have been physical, which is seen in illnesses and injuries. Though such suffering may be short-lived, it may cause permanent disability and sometimes death.²⁸ Another example is Zinwe's friend whom he reported to have died of injuries and illnesses from beatings. Ross Parson affirms this by saying:

It is well-established that psychological disorder due to violence can be caused by physical injury or torture, but equally that mere psychological exposure, as in witnessing violence, or even living in situations of common physical violence, such as a war can also cause psychological disorders.²⁹

²⁷ Moses Matenga, "2008 Political Violence Haunts Toddler," *Newsday*, October 18, 2011.

²⁸ Ross Parson et al., *Trauma and Mental Health in Zimbabwe*, 2011.

²⁹ *Ibid.*

Even though a formal diagnosis still has to be done to many survivors in Manicaland, their symptoms exemplify PTSD, and needs attention. However, Ross Parson cautions Zimbabwean caregivers that, the focus on PTSD and trauma only, as defined by western psychology, is inadequate and narrow for the Shona people like Pasita. In the Shona culture, Pasita's situation will be looked at from a wider perspective which focuses on both the personal and the transpersonal. Mazvita Machinga affirms this by saying:

The traditional Shona believe that calamities allow survivors to make connections with the unseen domains. A human being is truly a multidimensional being with several interconnected and interacting "natures or aspects." Taking only one or two of these "natures" and assuming that we can "know the whole" through reason and our senses is a kind of reductionism. The Shona believe that proper healing takes place when the whole is treated.³⁰

In other words, while Pasita's PTSD symptoms need to be addressed, other psychosocial and spiritual issues need to be addressed too. This is done through spiritual rituals and ceremonies. Likewise, Campbell Thomas adds to the diversity of the impact by saying, "While research has suggested that PTSD does occur in survivors of political violence, it is clearly not the only possible diagnosis that occurs in this population. Depression, anxiety, psychosomatic symptoms, and personality changes have also been widely reported."³¹ Thus, care of survivors cannot simply focus on one problem, nor, can previously established care practices necessarily be applied to survivors. Caring calls for contextualization and appropriate assessment of survivors' needs before implementing care strategies. Some care strategies ought to equip survivors with coping skills while

³⁰ Mazvita Machinga, "Religion, Health, and Healing in the Traditional Shona Culture of Zimbabwe," *Practical Matters Journal* 4 (Spring 2011), <http://practicalmattersjournal.org/issue/4/practicing-matters/religion-health-and-healing-in-the-traditional-shona-culture-of-zimbabwe> (accessed September 2011).

³¹ Thomas A. Campbell, "Psychological Assessment, Diagnosis, and Treatment of Torture Survivors: A Review," *Clinical Psychology Review* 27, no. 5 (2007) :628-641.

some acknowledge the survivors' strength and encourage survivors. For instance, while Pasita's case shows someone who is being overwhelmed and shows symptoms of PTSD, there are other survivors like Chief Muriro and Zinwe who were directly exposed to violence, but they show the differing response from Pasita. Thus, there is need for different care strategies. Even though Chief Muriro and his people were exposed to traumatic situations they showed insignificant disruptions in their ability to function. Why is it like that? Some literature proposes that under certain circumstances violence might in fact have positive psychological effects as the case of Chief Muriro.³² This demonstrates post-traumatic growth that moves survivors towards realistic goals. In the next section, I explain the meaning of post-traumatic growth as it manifests itself in post-violence Manicaland.

Post-traumatic Growth

From the discussion in the previous section on PTSD, trauma affects every aspect of human functioning, from biological to the relational aspects and the spirituality of a person.³³ It is also clear from trauma literature that exposure to psychological, emotional, and physical distress constitutes disturbing and traumatizing experiences for most people. From the research participants' stories and as mentioned in the PTSD section above, after exposure to violence, scores of people suffered from clinically related symptoms. As you have already read, from Pasita's story, it is evident that when traumatic syndromes overwhelm an individual's ability to cope, the syndromes become disturbing complex disorders, which need some form of therapeutic or pharmacological

³² Gill Straker et al, *Faces in the Revolution: The Psychological Effects of Violence on Township Youth in South Africa* (Cape Town: David Phillip Publisher, 1992), 109.

³³ Judith Herman, *Trauma and Recovery*, 156.

interventions. Nevertheless, from the participants' feedback, PTSD is not the only response that exists in post-political violence Manicaland. Amongst scholars, there is increasing recognition that individuals vary in their responses to traumatic experiences. For example, Richard Tedeschi and Lawrence Calhoun note that, "the struggle with trauma can produce not only psychological distress, but it can also provide the opportunity for the experience of post-traumatic growth."³⁴ They argue how challenges to the assumptive world of survivors can lead to constructive cognitive efforts that may produce growth. In post-violence situations, such growth has the ability to influence a survivor's well-being in positive ways, as you will read later in this section. Thus, the aim of this section is to discuss post-traumatic growth (PTG) as a construct that meaningfully describes the various ways some survivors in Manicaland respond to post-traumatic conditions. I discuss PTG as a possible response in post-political violence situations in Manicaland Province apart from PTSD and other clinically related disorders.

Contrary to symptoms similar to those of PTSD as exhibited in Pasita's story, survivors like Zinwe, Chigere, Laiza, Rusa, and Chief Muriro reported various positive changes referred in empirical literature as post-traumatic growth. Listening to the research participants, the pastors and the survivors emphasized what could be described as post-traumatic growth. PTG was a response that helped survivors move forward. There are constructive characteristics that emerged as a result of the survivors' struggles which can be associated with PTG outcomes. These constructive characteristics will be mentioned in the later paragraphs of this section.

³⁴ Richard G. Tedeschi and Lawrence G. Calhoun, "The Post-traumatic Growth Inventory: Measuring the Positive Legacy of Trauma," *Journal of Traumatic Stress* 9 (1996): 455–71.

According to Calhoun and Tedeschi, “The possibilities for growth from the struggle with suffering and crisis are a theme that is present in ancient literature and philosophy.”³⁵ Of late there has been a systematic multidisciplinary focus by scholars and researchers in psychology, counseling, theology, and psychiatry on this phenomenon of PTG. Some scholars like Tatjana Barskova and Rainer Oesterreich describe PTG as, “stress-related growth, adversarial growth, benefit finding and thriving.”³⁶ It is viewed as a process rather than a static experience.³⁷ While PTSD diagnosis focuses on pathology, PTG focuses on strengths and growing opportunities in response to traumatic experiences and embodies them in a manner that helps survivors thrive. In addition, it is important to note that uniqueness in response to traumatic experiences is determined by cultural and personality factors, which is a separate and huge area and is beyond the scope of this study.

In an effort to survive in hostile post-violence environments of: one million percent inflation, unjustified citizen arrests by police, and detention for months and years without charge or trial, some people in Manicaland made it because of stress-related growth. The struggles that Zinwe, Chigere, Laiza, Rusa, and Chief Muriro encountered led them to changes in highly positive ways. From a Shona perspective, PTG is a helpful construct that explains the noticeable signs of increased compassion, determination, and

³⁵ Lawrence Calhoun and Tedeschi, Richard.G. *Handbook of Post-traumatic Growth: Research and Practice* (Mahwah, NJ: Erlbaum, 2006), 3.

³⁶ Tatjana Barskova and Rainer Oesterreich, “Post-traumatic Growth in People Living with a Serious Medical Condition and Its Relations to Physical and Mental Health: A Systematic Review,” *Disability and Rehabilitation* 31, no. 21 (2009):1709-733. Tatjana Barskova is a psychologist in Germany while Rainer Oesterreich is a social scientist researcher in Germany.

³⁷ Karen Saakvitne, Howard Tennen, and Glen Affleck, “Exploring Thriving in the Context of Clinical Trauma Theory: Constructivist Self- Development Theory,” *Journal of Social Issues* 54, no.2 (Summer 1998):279-99.

enhanced views of the self as portrayed in the survivors' accounts. Some aspects of growth were the adaptive efforts that reflect resourcefulness and their ability to advocate for and care for other survivors. They all shifted their perceptions of what matters in life. Chigere and Zinwe reported that they surprised themselves when they discovered how by visiting other survivors, they saved lives. They were even strong enough to recognize other survivors' needs and encourage them accordingly. Chief Muriro saw himself having the strength to be the voice of survivors and sees himself as a strong Chief who is doing his best to improve survivors' quality of lives. He is doing this by mobilizing outside resources that help survivors in his community. He has organized trainings and palaver gatherings where communities are receiving education on non-violence. He never did for his community before. Having an experience of post-traumatic growth, as asserted by Tedeschi and Calhoun, "does not mean absence of suffering but it means enhanced spiritual beliefs, new direction and purpose in life, and an increased sense of personal strength."³⁸ Zinwe, Laiza, Rusa and Chigere less likely had the symptoms of trauma overpowering or crushing them. Even though some of symptoms such as nervousness, anger, distress, and fear sometimes occurred to them, what is striking is how they learned to integrate such symptoms into their lives. They learned how they have the capacity to overcome the symptoms and move on with life, affirming the point that, "cognitive

³⁸ Birgit Kleim and Anke Ehlers, "Evidence for a Curvilinear Relationship between Post-traumatic Growth and Post-trauma Depression and PTSD in Assault Survivors, *Journal of Traumatic Stress* 22 (2009):45-52. The two are scholars at the Department of Psychology, Institute of Psychiatry, King's College London.

processing, therefore, produces new schémas that incorporate the trauma into the world view of the individual.”³⁹

Unfortunately, there is very little corpus of literature on post-traumatic growth experiences as compared to PTSD. This is proven by available research that has extensively studied PTSD, and the negative effects of trauma, as opposed to the positive changes experienced by survivors. Brian Barber states that “research on adolescents and violence has mostly focused on negatives and disorders of political violence, and that it has followed the western way, the deficit medical model.”⁴⁰ This is mainly because people who suffer negative effects of violence such as PTSD are the ones who seek help, while those who will have been affected in growth-enhancing ways by their struggles with trauma, rarely seek help. Such a situation leads to an oversight of positive effects and follow the deficit medical model.⁴¹ It is regrettable that researchers have extensively studied PTSD and the negative effects of trauma as opposed to the changes in highly positive ways.

As I engage PTG in my study, I am also aware that PTG has been a controversial topic in scholarly discourse. As asserted by Karen Saakvitne, Howard Tennen and Glen Affleck, trauma specialists:

The premise that people are capable of transmuting traumatic experiences to gain wisdom, personal growth, positive personality changes or productive lives has span thousands years of philosophy inquiry. The idea has found its way into recent social commentaries as well as popular literature accounts of traumatic events.⁴²

³⁹ Richard G. Tedeschi and Lawrence G. Calhoun, “Post-traumatic Growth: Conceptual Foundations and Empirical Evidence,” *Psychological Inquiry* 15 (2004): 1-18.

⁴⁰ Brian Barber, *Adolescence and War: How Youth Deal With Political Violence* (Oxford: University Press, 2009), 19.

⁴¹ *Ibid.*, 19.

⁴² Karen Saakvitne, Howard Tennen and Glen Affleck, “Exploring Thriving,” 279.

They have argued how despite all the strides made in PTG scholarship, “initial attempts to scrutinize thriving systematically have taken familiar misguided paths that have not adequately addressed what is most important in understanding of how adversity can result in positive change.”⁴³ As a result, there are critics that contest whether post-traumatic growth is really as powerful and whether or not it is a helpful clinical construct. But, despite some western critics, some of the issues raised by survivors show how post-traumatic growth boosted the survivors’ capacity to moderate negative emotions; thereby, affecting resilience to adversities. Over fifty percent of the researcher participants reported various positive changes, which reflect processes of beneficial adjustment and personal growth; thus, boosting their potential to better cope with the difficulties that came as a result of exposure to violence. In spite of its western critics, I have accepted PTG as a real construct applicable to the Shona cultural way of coping with negative effects of violence.

Furthermore, as I engage some aspects of PTG in my study, I am also aware that scholars in trauma discipline share the view that trauma is transformative and after a traumatic event nothing is again the same.⁴⁴ By now, it is clear that, in the aftermath of political violence, negative aspects of trauma are very familiar: grief, loss, and devastation. “Yet, personal narratives and a growing research base suggest that trauma also leads to other transformations, which are not necessarily negative. Survivors learn adaptation skills that have helped them maintain or regain functional wholeness. While

⁴³ Ibid., 180

⁴⁴ Karen Saakvitne, Howard Tennen and Glen Affleck, “Exploring Thriving, 281.

survivors could not do anything to stop the violence, after trauma came adaptations.

“These adaptations frequently carry both benefits and costs to the individual and society”, says Saakvitne, Tennen, and Affleck.⁴⁵ In an effort to overcome the impact of trauma, PTG has taken some survivors to new places where they have discovered their lives in new ways. They have had their beliefs, attitudes and actions altered because of new perceptions of reality. Margaret Kornfield calls this second-order change, where, “the shift involves a radical reversal of established ways of seeing, knowing and behaving.”⁴⁶ By relating Kornfeld’s concept of change to the concept of PTG, I am establishing mutual correlation, thereby; reflecting David Tracy’s revised correlational approach.

The possibility of adaptations and positive changes is affirmed by Judith Herman in her book, *Trauma and Recovery: The Aftermath of Violence from Domestic Abuse to Political Terror*. According to Herman, a study of Vietnam veterans showed that some of them did not develop post-traumatic stress disorder, in spite of heavy combat exposure.⁴⁷ They showed task-oriented coping strategies and internal locus of control.⁴⁸ The veterans showed signs of post-traumatic growth in not giving in to rage, which they viewed as dangerous to survival. According to Herman, the veterans constructed purpose for what was happening and managed to transcend over the effects of trauma. Similar attention-grabbing studies were done with the Intifada in Palestine, where majority of the

⁴⁵ Ibid, 281.

⁴⁶ Margaret Kornfeld, *Cultivating Wholeness: A Guide to Care and Counseling in Faith Communities* (New York: Continuum, 1998), 7.

⁴⁷ Judith Herman, *Trauma and Recovery*, 59.

⁴⁸ Ibid., 59.

population participated in the uprisings in the years 1987 and 2000.⁴⁹ In both uprisings, thousands of Palestinians were firsthand witnesses to house raid, home demolitions and murders. Ironically, research found that participation in the Intifada enhanced a sense of identity and competence to some of the Palestinians. According to Alean Al-Krenawi et al., “despite the high levels of exposure to traumatic events, the symptomatology associated with political violence were relatively low amongst some of them.”⁵⁰ For some reason, their positive and competent functioning was enhanced. Even though they had higher levels of stress, anger and aggression, they employed more use of coping mechanisms such as social support, cultural and ideological commitments and therefore had greater resilience.⁵¹ As Barber asserts, “exposure to the violence promoted some positive psychosocial effects, including self-determination, social-determination, flexibility and tolerance to enemies and cooperation toward future.”⁵² These examples illustrate resilient responses towards violence. George A. Bonnano supports post-traumatic growth by saying, “many people are exposed to loss or potentially traumatic events at some point in their lives, and yet they continue to have positive emotional experiences and show only minor and transient disruptions in their ability to function.”⁵³

Similarly, in post-violence situation in Manicaland, there are survivors who have shown minor disruption and continue to move on with their lives. Even though they were exposed to threatening experiences, the symptoms resulting from the exposure did

⁴⁹ Brian Barber, *Adolescence and War*, 208. Intifada is the Arabic name for uprising.

⁵⁰ Al-Krenawi Alean, et al. “Psychological Symptomology among Palestinian Adolescents Living with Political Violence,” *Child and Adolescent Mental Health* 12, no. 1 (2007): 27-31.

⁵¹ Brian Barber, “Political Violence, Social Integration, and Functioning: Palestinian Youth From the Intifada,” *Journal of Community Psychology* 29, no. 3 (2001) : 259-280.

⁵² Brian Barber, *Adolescence and War*, 213.

⁵³ George A. Bonanno, “Loss, Trauma, and Human Resilience,” *American Psychologist* 59, no. 1 (2004): 20-28.

not cause clinically significant impairment in important areas of their functioning. This means that the symptoms did not affect the survivors' thinking, emotional state and behavior. Also their ability to carry out daily activities and engage in satisfying relationships was not affected. With time these survivors overcame the stresses linked to violence. Pastoral care with such survivors would mean recognizing their strengths and capabilities. It also means giving them opportunities to share changes that have happened in their lives during the difficult situations. In recognition of the power of growth and strength-based approaches to care, Donald Capp contends, "it is not the absence of symptoms but the presence of certain strengths that makes people get well."⁵⁴ Carrol Wise speaks to this too, when he says, "pastoral care is more than a ministry to persons in crises; it is also a ministry to persons at the point of growth."⁵⁵ Capps and Wise's statements show how pastoral care as practical theology correlates to perspectives from trauma discipline; thus, validating the significance of the critical correlational method, as described by David Tracy.

Survivors such as, Zinwe, Laiza, Rusa, and Chief Muriro, need care at the point of growth. They need care that identifies and celebrates their strengths and offers encouragement. The fact that the survivors are successfully overcoming the effects of trauma day-by-day means their coping skills are helping. These helpful coping skills need to be identified, acknowledged and celebrated. However, it is important to note that by paying attention to the positive effects or the coping skills, it does not mean that caregivers are endorsing violence, and neither are negative impacts being disregarded.

⁵⁴ Donald Capps, *Agents of Hope: A Pastoral Psychology* (Minneapolis: Fortress Press, 1995), 29.

⁵⁵ Carrol Wise and John E. Hinkle, *The Meaning of Pastoral Care*, rev.ed (Bloomington, IN: Meyer Stone Books, 1989), 71.

Instead, by being attentive to the coping skills, caregivers are acknowledging the positive ways survivors are handling challenges and recognizing the fact that the survivors are “struggling well” surmounting obstacles and going on with life.⁵⁶

Through post-traumatic growth, survivors develop new ways of perceiving their situations in a manner that is life giving. As asserted by Calhoun and Tedeschi, “The changes could be in perception of self, changes in the experience of relationships with others and changes in one’s general philosophy of life.”⁵⁷ These changes act as protective factors which buffer the effects of trauma and enable survivors to proceed regardless of the negative effects. The point here is that, yes, it is significant to protect human lives from the negative impact of political violence; but, at the same time some emerging changes in positive ways should not be undermined. If the positive changes are improving the coping skills and quality of life of survivors they should be noted and acknowledged. It helps survivors to know that when faced with difficulties they can cope better by focusing on their strengths and on aspects which give them vitality. This is why recently researchers have made remarkable attempts to find out more about the role of post-traumatic growth in facing adversity. In so far as relating post-traumatic growth and pastoral care practices, this section demonstrates how pastoral care practices should also strengthen capacities and promote growth toward functional wholeness. This is because PTG does not only focus on alleviating suffering; it also looks at capacities and growth areas that have resulted from struggles.

⁵⁶ Froma Walsh, “Family Resilience: A Framework for Clinical Practice,” *Family Processes* 42, no. 1(Spring 2003): 1-18.

⁵⁷ Lawrence Calhoun and Tedeschi Richard.G., *Handbook of Post-traumatic Growth: Research and Practice* (Mahwah, NJ: Erlbaum, 2006), 5.

Finally, in this section, I have demonstrated that in a post-violence situation, survivors' responses differ and it is prudent if survivors' different responses to violence and trauma are accounted for and not exclusively bundling their responses in one categorical formulation. While some individuals suffer from PTSD and other clinically relevant disorders, caregivers in Manicaland should not overlook the fact that there are some survivors who have grown in positive ways from the struggles, thus, experiencing PTG. This means that any pastoral care practices should address both the needs of those who are overwhelmed by symptoms while also opening opportunities to celebrate the strengths of those who show PTG. Correlation between theological and other perspectives of care is required if effective pastoral care is to be offered. It is also important to note that, while in this study, I have shown the likelihood of PTG in post-violence situations, I am not saying that PTG negates vulnerability in traumatizing situations; but, I am saying that PTG is another coping ability that allows survivors to thrive and permit them high levels of functioning even in the midst of emotional and psychological impacts. Therefore, it is worth engaging.

Pastoral Care

The notion of pastoral care has been in existence for centuries. As asserted by L.O.Mills, "pastoral care derives from the biblical image of shepherd and refers to the solicitous concern expressed within the religious community for persons in trouble or distress. Historically and within the Christian community, pastoral care is in the cure-of-soul tradition."⁵⁸ Over the years, the meaning of pastoral care broadened to refer to,

⁵⁸ Liston O. Mills, "Pastoral Care: History, Traditions, and Definitions," in *The Concise Dictionary of Pastoral Care and Counseling*, ed. Glenn H. Asquith, Jr. (Nashville: Abingdon Press, 2010), 76-91.

“more intensive dimensions of the larger tasks of ministry to conversation with persons or groups who seek interpersonal, moral, or spiritual guidance.”⁵⁹ Over the years, pastoral care has shifted from a clerical-based ministry to caring activities done by both laity and clergy as a faith response to God’s love. Pastoral care is practiced in various faith traditions and it takes many forms. As asserted by Doebling, “depending upon the historical and global context in which it is offered, pastoral care is different.”⁶⁰ In different contextual backgrounds, different terminologies are used to describe caring practices of journeying with those in distress. Over the course of church history, pastoral care has been practiced as an umbrella term, constituting wide-ranging dimensions of pastoral ministries. As mentioned in Chapter 3, pastoral care means different things to different contextual settings. In this study, I employ descriptions of pastoral care that acknowledge the multifaceted nature of humanity. For instance, Emmanuel Lartey’s description of pastoral care captures the various aspects of humanity by addressing both the personal and the transcendence dimensions to life. According to Lartey:

Pastoral care consists of helping activities, participated in by people who recognize a transcendent dimension to human life, which by the use of verbal or non-verbal, direct or indirect, literal or symbolic modes of communication, aim at preventing, relieving or facilitating persons coping with, anxieties. Pastoral care seeks to foster people’s growth as full human beings together with the development of ecologically holistic communities in which all persons may live humane lives.⁶¹

⁵⁹ Liston O. Mills, “Pastoral Care: History, Traditions, and Definitions,” in *Dictionary of Pastoral Care and Counseling*, ed. Rodney J. Hunter et al. (Nashville: Abingdon Press, 1996), 836-44.

⁶⁰ Carrie Doebling, *The Practice of Pastoral Care: A Postmodern Approach* (Louisville: Westminster John Knox Press, 2006), 7.

⁶¹ Emmanuel Y. Lartey,., *In living Color: An Intercultural Approach to Pastoral Care and Counseling*, 2nd ed (London: Jessica Kingsley Publishers, 2003), 9.

While Lartey views his definition as applicable to intercultural settings, the description relates to care in the Shona traditional culture. The notion of pastoral care activities facilitating coping, with the use of verbal and non-verbal modes, makes this definition applicable to Shona survivors. This is because traditional Shona culture recognizes the role of transcendent powers in times of crisis. Lartey's definition opens up pastoral care opportunities to various groups as long as they recognize a transcendent dimension to human life. This means that even traditional African caregivers can tend to the brokenness of survivors as long as they recognize the transcendent dimension to human life. In short, effective pastoral care practices encompass culturally relevant pastoral acts; warm, caring presence; preventive and nurturing acts. Another pastoral care description refers to all pastoral care work concerned with the support and nurturance of persons and interpersonal relationships, including everyday expressions of care and concern that may occur in the midst of various pastoring activities and relationships.⁶²

Pastoral Care in Post-violence Situations

With an understanding of the overall needs of survivors, I now look at how research participants viewed the role of pastoral care in post-violence situations. It is evident in the results presented in Chapter 4 that some research participants received some form of pastoral care, while other did not. With the intention of establishing the relevance of pastoral care in post-violence situations, I explore the ways in which effective care can be offered. This is important because pastoral care does not exist by itself, instead, in post-violence situations pastoral care practices dialogue with the survivors' situations and questions. According to research participants, one greatest

⁶² Rodney J. Hunter, "Pastoral Care and Counseling: Comparative Terminology," in *The Concise Dictionary of Pastoral Care and Counseling*, ed. Glen Asquith (Nashville: Abingdon Press, 2010), 22-23.

pastoral need for survivors of post-political violence is caring presence. This means having companions who avail time and energy to be witnesses of the survivors' pain and suffering. For instance, in the traditional Shona culture, communities attend to those in distress, the sick, and the hurting through visitations and verbal or symbolic rituals of care. All these are done to bring about comfort and lessen distress. This means that pastoral care acts have some functions to assume. Seward Hiltner proposes three classical functions namely: healing, sustaining, and guiding.⁶³ Fifty years later, basing on different settings, other scholars reconstructed the classical functions of pastoral care. For instance, William Clebsch and Charles Jaeckle added "reconciliation" as another significant function of pastoral care.⁶⁴ In addition, from the lens of political solidarity, empowerment, and justice, Sharon Thornton reinterpreted the classical functions of healing, sustaining, guiding, and sustaining. She views sustaining and reconciliation as, "communal practices aimed at healing and restoring community life and not as functions."⁶⁵ "Sustaining and reconciliation are practices that Christians do together to shape and heal lives," says Thornton.⁶⁶ Healing, according to Thornton, "is something to be received and the reign of God is the locus of healing."⁶⁷ What is intriguing in this frame of mind is Thornton's assertion that, healing still has to come through relationships that are hospitable to the healing presence of the holy. It is the function of pastoral care practices to create an environment conducive to healing. The healing presence of God is incarnated through caregivers who offer pastoral care. While, from a political

⁶³ Seward Hiltner, *Preface to Pastoral Theology* (New York: Abingdon Press, 1958), 89. William A. Clebsch and Charles R. Jaeckle, *Pastoral Care in Historical Perspective* (Northvale, NJ: Jason Aronson, 1994), 4.

⁶⁴ William A. Clebsch and Charles R. Jaeckle, *Pastoral Care in Historical Perspective*, 4.

⁶⁵ Sharon G. Thornton, *Broken yet Beloved*: 128.

⁶⁶ *Ibid.*, 128.

⁶⁷ *Ibid.*, 163.

perspective, Thornton's views may make sense, for post-violence situations in Manicaland healing, guiding, sustaining, and reconciliation are still some of the goals for offering pastoral care. Any pastoral care offered in light of God's presence, impacts lives and fulfills particular tasks and purposes, depending with circumstances. The overall anticipation of offering pastoral care is to see survivors sustained, individuals healed, and relationships restored. All this can be done as communal practices, where the community is used as an instrument for change.

Another reconstruction comes from Carroll Watkins Ali. Seeing the unique needs of African Americans, Watkins Ali critiques Hiltner's views and proposes empowering, liberating, and nurturing as significant functions of pastoral care.⁶⁸ She asserts that, "nurturing, empowering, and liberating are functions that sufficiently address the pastoral care needs of African American culture."⁶⁹ By citing the limitations of Hiltner, Clebsch and Jaeckle's views Watkins Ali communicates the importance of contextualizing functions of pastoral care. The environment where pastoral care is offered determines what role the care practices are to play.

In so far as this study is concerned and defining the term function as, "a purpose intended for something," the functions mentioned by Hiltner, Watkins Ali, Clebsch and Jaeckle are suitable for post-violence situations, but not limited to those, as I will demonstrate later in this section. Yes, in post-violence there should be pastoral care practices that facilitate healing of brokenness, sustain survivors if circumstances cannot be altered, offer guidance in times of critical decision making, and help survivors

⁶⁸ Carroll Watkins Ali, *Survival and Liberation: Pastoral Theology in African American Context* (St. Louis, MO.: Chalice Press, 1999), 138

⁶⁹ Carroll Watkins Ali, *Survival*, 137.

reconcile themselves with others and God. While Hiltner's classical view that sustaining helps survivors preserve some stability applies to post-violence pastoral care, I share a similar observation with Watkins Ali that sustaining may not be enough in the face of critical issues that threaten survival.⁷⁰ Ali claims that sustaining should not be confused with surviving. She says, "survival entails more than being sustained or supported."⁷¹ Survivors of political violence need pastoral care that equips them for survival and not care that focuses on comfort and preservation of equilibrium. Some equilibrium and comfort can come after basic human needs are met. The most effective way to help survivors relieve their sense of misery is through ensuring that basic needs are met and then sustaining follows. This view is affirmed by one hundred percent of the research participants who indicated that survivors need to get hold of basic daily needs such as food, shelter and medical care, if healing and reconciliation is to take place. Having community that offers comfort, psychological, and emotional stability is also significant. As Hiltner emphasizes, "there must be a healing intent before there can be even a sustaining effect." For instance, Laiza one of the participants said:

When we go back from 2005, pastoral care yaiitwa imwe yacho, kune wakapisirwa dzimba, chechi yaishandisa macommittee e.g church and society, kuidentify maneeds, zvakadestroyiwa, nezvinoda kurepleswa so that they can help. Wamwe waiwakirwa, nekupfurirwa dzimba, wamwe waipihwa mbatya. Pane akapisirwa musha wake akatakura and chechi yakabatsira, izvi zvakabatsira chose.⁷²

[Going back to 2005 up to now, some pastoral care activities were going on in communities. Churches through working committees such as, "church and society" identified survivors' needs and offered necessary help. Others whose homes were burned had their homes rebuild, household items and clothing that had been destroyed were replaced. There is a family that was expecting a new baby and all the future clothing of the baby was destroyed.

⁷⁰ Ibid., 138.

⁷¹ Ibid.

⁷² Laiza, interview by Mazvita Machinga, Manicaland Province, October, 2011.

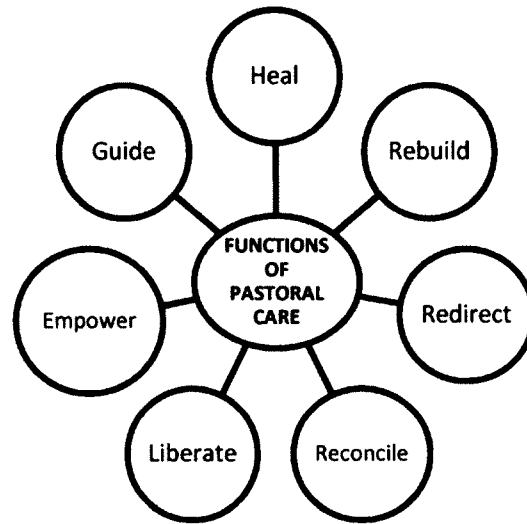
The church helped by replacing the baby's clothing and she ended up having twins. Through such help people felt loved and better.]

While Ali's empowerment focuses on, "finding ways to give power to those disenfranchised so that they can resist oppression on their own and to take authority over their own lives", the empowerment in post-violence Manicaland is more of finding ways to overcome effects of political violence and handling hurts.⁷³ Survivors need to be empowered by equipping them with positive coping skills and livelihood skills. With some of them having their animals and granaries destroyed, they need to restart making a living. Perpetrators need to be empowered too. They need to be liberated from guilt and shame if they are to integrate wholly into society. They need to acquire tools and right attitude to make things right with the victims that they harmed. They need to gain skills of addressing self-condemnation and reintegration into community.

Having said this, pastoral care in post-conflict situations serves other functions apart from the ones mentioned by Hiltner, Clebsch and C. Jaeckle, and Ali. It is not only the settings that influence the type of pastoral care to be offered, but, the type of the problem that needs to be addressed also influences pastoral care practices. In post-violence situations, pastoral care practices should also fulfill the tasks of rebuilding and redirecting. Survivors need help to rebuild disrupted relationships, lives and their future stories. Survivors need to redirect pain, anger and hurt into constructive energies. Healing, guiding, sustaining, reconciling, empowering, liberating, redirecting and rebuilding are all done to *komizo*", carry off harm that impedes survivors' abilities to live to their full potentials. The following diagram illustrates the various functions of pastoral care in post-violence situation in Manicaland.

⁷³ Carroll Watkins Ali, *Survival*, 139.

Diagram 2. Functions of pastoral care in post-violence situations⁷⁴



All these functions are made possible through the ministry of presence. By being present caregivers acknowledge survivors as human beings, who have dreams, hopes, and fears. As mentioned in Chapter 3, in post-violence situations, the ministry of presence demonstrates the God who suffers together with survivors. For instance, to Chitira, the presence of caregivers demonstrated God's love and care. That love and care empowered her and left her hopes revived. Earl E. Shelp also supports the significance of presence in his description of pastoral care:

Pastoral care is fundamentally a ministry of sustaining presence. Both 'sustaining' and 'presence' denote key elements of the relationship. By their presence and care on behalf of the community, pastoral care activities are expressions of God's presence.....⁷⁵

⁷⁴ Healing, Guiding, Sustaining, and Reconciling functions adopted from William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective* (Northvale, NJ: Jason Aronson, 1994), 4. Liberation and Empowering from Carroll Watkins Ali, *Survival and Liberation: Pastoral Theology in African American Context* (St. Louis, MO.: Chalice Press, 1999), 138-39.

⁷⁵ Earl E. Shelp, "Pastoral Care as a Community Endeavour," This article is adapted from *Sustaining Presence: A Model of Caring by People of Faith* (Nashville: Abingdon Press, 2000), <http://www.parkridgecenter.org/Page516.html> (accessed April 20, 2011.)

If we go back to Hiltner's meaning of sustaining, he talks of sustaining as, "the ministry of support and encouragement through standing by when what had been a whole has been broken or impaired."⁷⁶ Hence, pastoral care as a sustaining presence would mean standing beside survivors, offering support and encouragement during difficult life moments. Amon Eddie Kasambala adds to this by viewing pastoral care as, "accompanying somebody, the process of being present with somebody in his/her times of difficulties."⁷⁷

Finally, from the above discussion on various components of pastoral care, it is clear that there is no single approach to pastoral care in post-violence situation. There are pastoral care practices that are intended to address intangible issues as well as those that address tangible issues. Tangible issues include attending to infrastructure destruction, availability of food, medical help and clothing. Intangible issues include addressing psychological issues, such as trauma, identity formation, guilty and human dignity. Equally important, there is a way in which the three components of pastoral care mentioned above match Carrie Doehring's trifocal pastoral care lens, which include premodern, modern and postmodern approaches.⁷⁸ Doehring's view is powerful in that, when applied in post-violence situations, it caters for diverse needs of survivors and meets them at their point of needs. As demonstrated in the quote below:

In using a trifocal lens to shift among premodern, modern, and postmodern approaches to knowledge, pastoral caregivers draw upon all of the historical and contemporary resources of their religious, intellectual, and cultural traditions. The premodern lens gives them access to the long

⁷⁶ Hiltner Seward, *Preface to Pastoral Theology* (New York: Abingdon Press, 1958), 116.

⁷⁷ Amon Eddie Kasambala, "The Impact of an African Spirituality and Cosmology on God-Images in Africa: A Challenge to Practical Theology and Pastoral Ministry," *International Journal of Practical Theology* 9, no. 2 (2005): 300-23.

⁷⁸ Carrie Doehring, *Practice of Pastoral Care*, 2.

and rich history of religious traditions. Using a modern lens, they draw upon the vast knowledge generated by rational and scientific methods. A postmodern lens brings into focus the contextual, provisional nature of knowledge and how knowledge is socially constructed, particularly through systems of power and privilege.⁷⁹

The three lenses sum up the three components of pastoral care that are needed in post-violence situation; the use of spiritual and cultural resources for coping, utilizing knowledge from social sciences, and contextualizing care. This means that, if plurality and spirituality of the survivors is to be taken seriously, there must be a multiplicity of pastoral care practices which will attend to the personal and transpersonal needs of survivors. This understanding leads me to the next section where I discuss the significance of transpersonal perspectives in the healing and reconciliation processes of survivors.

Transpersonal Perspectives Applied to Healing Processes in Manicaland

In this section, I want to critically correlate transpersonal perspectives with the healing and reconciliation processes. By doing this, I am asserting that Shona cultural worldviews, which are transpersonal in nature, cannot be neglected in this process. Understanding beliefs, values and viewpoints is crucial for effective pastoral care interventions and transpersonal plays a strong role in healing processes. Transpersonal perspectives have a message for caregivers to consider if they are to offer effective care. A two-way path is necessary between pastoral care and transpersonal perspectives in order to rebuild lives and communities in post-violence situations. As mentioned in Chapter 3, transpersonal perspectives are useful concepts for this study in that the perspectives help in understanding how meaning is created by Shona survivors as they

⁷⁹ Ibid., 6.

cope with the effects of political violence. Transpersonal perspectives acknowledge spiritual and existential dimensions of humanity. This makes the perspectives applicable to the African Shona's cultural perspectives toward healing and rebuilding in post-violence situations. Apart from physiological, sociological, and psychological factors that matter in life, African spirituality and cosmology shape how African Shona people understand life. The spirituality and cosmology shape how pastoral care is offered and how people cope with difficult situations. Similar to transpersonal perspectives, the Shona people's cultural worldview extends beyond the individual person or psyche, and includes the invisible world and mystical experiences. Thus, one cannot talk of effective pastoral care of Shona people without considering the broader spirituality or transpersonal realities. What is it that constitutes African spirituality? While this is an important question, it is not the aim of this dissertation to dig deeper into the meaning of African Spirituality. Nevertheless, to facilitate the reader's general understanding of spirituality as used in this dissertation, I adapt Patrick Kalilombe's description. In his essay, "*Spirituality in the African Perspective*," Kalilombe says, "African spirituality could be described as consisting of African people's attitudes, beliefs and practices that help them as they strive to reach out toward the super-sensible realities: God, the spirits, and the invisible forces in the universe."⁸⁰ In addition, as cited by Amon Eddie Kasambala, Daniël Louw, a professor of practical theology at the University of Stellenbosch in South Africa, puts it this way, "an African spirituality refers to certain common cultural traits and philosophical paradigms that reflect a general mindset, belief

⁸⁰ Patrick Kalilombe, "Spirituality in the African Perspective," in *Paths of African Theology*, ed. Rosino Gibellini (Maryknoll, NY: Orbis Books, 1994), 116.

system or life approach.”⁸¹ This recognition of the value and validity of broader human systems and transpersonal realities is what makes transpersonal perspectives applicable for healing and reconciliation of survivors of political violence in Manicaland. It is the belief in transpersonal framework of healing and reconciliation that, “fosters the ability of survivors to struggle well, surmount obstacles and go on to live their lives.”⁸²

Even though survivors felt the impact of traumatic political violence they made use of their spiritual and social resources to confront challenges. They embraced personal and transpersonal realities in order to maximize their capabilities and potentials. Since, Shona people believe that they are surrounded and protected, or threatened, by many invisible powers. When faced with life challenges, during post-violence situations, most survivors called upon God (Mwari, Musikawanhu) or ancestral spirits for help and intervention. From the research participants’ contributions, pastoral caregivers in Manicaland Province would better serve survivors if they embrace transpersonal realities of the Shona cultural worldview which views God and the spiritual forces as sources of guidance and protection. As asserted by Rusa, one of the female interviewees, “pasina mweya hazvifambi, vanhu vacharamba vachinetseka.”⁸³ [“Without the involvement of the spiritual powers, things will not work well. People will continue to suffer.”] Rusa is acknowledging how spirituality is important. She recognizes the powers that transcend the self and help her identify with the larger values and goals of groups and societies.⁸⁴ This is very important since God, divinities, nature spirits, and ancestral spirits make up

⁸¹ Amon Eddie Kasambala, “The Impact of an African Spirituality”, 300-323.

⁸² Morley D. Glick, *Learning from Resilient People: Lessons We Can Apply to Counseling and Psychotherapy* (Thousand Oaks, CA: Sage Publications, 2006), 4.

⁸³ Musapa, interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

⁸⁴ Raymond J. Corsini, ed. “Transpersonal Psychology,” in *Encyclopedia of Psychology* ed. Raymond J. Corsini, 2nd ed., vol.3 (New York; Chichester: J. Wiley and Sons, 1994), 547-50.

the invisible world which, for Shona people, holds a central place in the well-being of individuals and communities. The transpersonal realities mentioned above signify the far-reaching nature of Shona people's worldview. Comparably, Raymond Corsini describes the concept of transpersonal in a manner that highlights its extensiveness. According to Corsini:

Transpersonal literally means across or beyond the individual person or psyche. It refers to an expansion or extension of consciousness beyond the usual ego boundaries and beyond the limitations of time and/or space and is related to ultimate human capabilities and potentialities.⁸⁵

Similarly, the healing and reconciliation processes of survivors in Manicaland address survivors' basic ego needs, and with comparable importance acknowledge the larger human potential beyond the usual ego boundaries. Corsini's assertion goes well with the traditional Shona worldview that is polyphasic. According to Frances Vaughan and Roger Walsh, "polyphasic cultures derive their worldview from multiple states, including waking, dreaming and various other contemplative states," and that is exactly what Shona cultural perspectives are.⁸⁶ In the traditional Shona worldview, human experience is not confined only to rationale thinking and sensory experiences; but, goes beyond individual psyche and encompasses wider and deeper aspects of human life and cosmos. This understanding has enabled most survivors to press on knowing that it is not all about themselves, but, there are wider perspectives of their true selves. There are aware of their higher sources of power, such as ancestral spirits or God, which strengthens them. This is

⁸⁵ Ibid., 547.

⁸⁶ Frances Vaughan and Roger Walsh, "Transpersonal Psychology" in *Encyclopedia of Psychology*, ed. Alan E. Kazdin, vol 8 (Washington, DC.: American Psychological Association, 2000), 111.

acknowledged by Frances Vaughan and Roger Walsh when they comment, “beyond self-actualization lay potential of self-transcendence.”⁸⁷

Related to transpersonal perspectives, for a Shona survivor, there are several ways of experiencing life and the world, and these ways influence the lived experience of survivors; thereby, enabling survivors to cope differently. The acknowledgment of an identity that is beyond the personal was a shared element that came out from the interviews. As it is viewed in some transpersonal perspectives, pastoral care of survivors does not overlook crucial and meaningful dimensions of human experience, such as rituals, non-ordinary states of consciousness, sacrifices and prayers. Different from other modalities of care that focus primarily on pathology and behavior, transpersonal perspectives and pastoral care expand and attend to opportunities of spiritual growth and respects the capacity to learn from transpersonal experiences. By recognizing the value of transpersonal and spiritual experiences, both perspectives offer survivors an opportunity of working in broadened contexts. In the traditional Shona culture, transpersonal encounters enhance coping, which comes through various resources such as, rituals, prayers, music, art and poetry. Since practical theology is concerned with practice and relating practice to theological and other disciplines, exploration of the importance of rituals, prayers, music, art and poetry is essential.

Pastoral care and transpersonal are similar in that they both offer individual survivors an opportunity to work in expanded contexts. While the physical and the psychological aspects are important, spirituality is also regarded as a very significant aspect of human experience. This is because of what I mentioned earlier, that spirituality

⁸⁷ Ibid., 111.

and religion permeate every part of the African Shona culture. Life in the African Shona tradition is lived with others in a clan, tribe and the spiritual world. Hence, by recognizing the value of transpersonal and spiritual experiences, which survivors view as valuable, caregivers will effectively facilitate the healing and reconciliation process. Zimwe, one of the victims, stressed that had it not been of the deeper wisdom and guidance from spiritual forces and God's help, he would not have made it. Chief Muriro shares the same sentiments with Zimwe. In the journey towards healing and reconciliation, survivors' look towards their spiritual resources and religious traditions to inform their thinking and help them cope. This is where some Christian pastors find it challenging. Because of the way mainline missionary oriented churches have been trained, less focus has been put on the transpersonal. Instead, much focus in ministerial training has been on western-oriented instruction and evangelism. The average trained mainline Church pastor puts more emphasis on instruction and evangelism and leaves the exploration of transpersonal experience to *Church dzemweya*.⁸⁸ Since daily life, religious expression, and experience are intermingled; acknowledging the transpersonal realities of survivors would meet the needs of most survivors and enhance their coping capacities. Pastoral interventions that support and integrate transpersonal realities constitute an integral part of healing and reconciliation processes. Therefore, instead of demonizing or dismissing transpersonal experiences, pastoral care practices should embody the experiences in ways that enhance human wellness.

However, it is important to note that in post-violence situation, while acknowledging transpersonal realities is crucial, it does not mean that therapeutic

⁸⁸ These are Pentecostal and Africa Initiated Churches.

perspectives from other disciplines are thrown away. Since, one of the essential characteristics of practical theology is interdisciplinary; where necessary caregivers use insights from other disciplines such as, psychology and sociology.⁸⁹ By doing this pastoral care, cultural beliefs and social sciences are brought into dialogue with the survivors's lived experiences via the use of Tracy's revised correlational method. As previously mentioned, no individual perspective can address the multifacetedness of the issues that emerge in post-violence Manicaland, but there are some perspectives that inevitable, namely the transpersonal. Rituals, traditional dances, songs, prayers are part of the healing and reconciliation. This takes me to the next section where I discuss the impact of spirituality and religion in the healing and reconciliation process.

Coping and Transpersonal Resilience

Some interviewees in this research talked about various ways survivors struggle to cope with the effects of exposure to political violence. It is overwhelming to imagine how survivors coped with the extent of terror that was done in Manicaland. For some the negative experiences tended to have had a short-lived impact and gradually cleared up. Through transpersonal resiliency, some survivors bounced back to normal functioning even after several months and years of sporadic preoccupation with negative feelings, suffering and pain, as in the case of Chief Muriro and his people. Because of transpersonal resilience, some survivors demonstrated a stable trajectory of healthy

⁸⁹ James Woodward and Stephen Pattison, *Blackwell Reader*, 15.

functioning as well as the capacity for generative experiences and positive emotions.⁹⁰ This is evidenced by a community evaluation meeting that I held with sixty- five survivors. The message at this meeting was, “we will keep working to bring everyone in the same boat of rebuilding and healing and reconciliation.”⁹¹ All the participants were moaning for their losses yes, but, they were moving on hoping for the best. Survivors like Zimwe reported how the determination to live and the will to survive were strong motivations for him to rebound, regardless of the pain and continuous threats. During the interview, Zimwe reiterated the importance of his faith and his belief in providing hope. Zinwe is a resilient person in that he managed to take action, pick his life as best as he could and kept going with life.⁹² Zimwe also mentioned how focusing on the positive helped him push forward. Another way of coping that some survivors talked about was that of redirecting their anger and pain to care for other people. Zinwe leads committed communities that identify survivors and visits them to offer any needed help. Zinwe is a living example of a survivor who has learned to cope with adversity and has shown resilience. He has bounced back to life as compared to survivors like Pasita who is grappling with the effect of political violence.

This study has demonstrated that there is a relationship between resilience and pastoral care practices. As mentioned in the previous chapter, resilience is the ability for survivors to maintain healthy functioning despite the effects of the violence. There are some survivors like Zinwe and others who testified positive adaptation and reported

⁹⁰ George. A., Bonanno, “Loss, Trauma, and Human Resilience: Have We Underestimated the Human Capacity to Thrive after Extremely Aversive Events?” *American Psychologist* 59, no.1 (January, 20-28.

⁹¹ Community evaluation meeting that was done in Chief Muriro’s zone in October 2011, Makoni District, Zimbabwe.

⁹² Gary Collins, *Christian Counseling: A Comprehensive Guide*, 3rd ed. (Nashville: Thomas Nelson, 2007), 767.

having positive emotional experiences. They revealed only transient disruptions in their ability to function. While I acknowledge the injury and depth of devastation caused by political violence, Zinwe developed coping skills that enabled him to move on and had negative symptoms minimized.

From this study, I learned that, “resilience in the face of loss or potential trauma is more common than is often believed, and that there are multiple and sometimes unexpected pathways to resilience.”⁹³ The paths to resilience differ from person to person and there are survivors who have sprang back to life even after those atrocities.

Unfortunately, as asserted by George Bonnano, “because much of psychology’s knowledge about how adults cope with loss or trauma has come from individuals who sought treatment or exhibited great distress, loss and trauma theorists have often viewed this type of resilience as either rare or pathological.”⁹⁴ Zinwe’s case shows an individual who has maintained a stable state of equilibrium. He has maintained healthy levels of psychological, social, emotional, spiritual and physical functioning. This is evidenced by the way he is engaging in community services and promotion of peace in his community. When I asked Zinwe, how he is able to do such great things in spite of great suffering, he admitted that the violence that was done to him shook his family. They have since shown some signs of recovery and adaptation, which is a tribute to humanity’s highest potential and to the resilience of the human psyche.⁹⁵ From Zinwe and Pasita’s cases, I see differences in response to traumatizing events. This experience teaches me that some survivors show resilience in the face of suffering. They survive and endure through the

⁹³ George A Bonanno, “Loss, Trauma, and Human Resilience”, 2004: 20-28.

⁹⁴ Ibid.

⁹⁵ Morley D. Glicken, *Learning from Resilient People* (Thousand Oaks, CA: Sage Publications, 2006), 203.

violence, while others develop post-traumatic stress syndromes. (PTSS)⁹⁶ In post-violence Manicaland, scores of survivors have been resilient enough to continue to function daily regardless of the negative consequences of political violence. Even though families and individuals lost their loved ones, property and dignity, some have emerged strengthened and more resourceful to make it through day after day and pastoral care practices have been key in enabling some survivors to cope.

Spirituality and Religion in Healing and Reconciliation

The subjects of spirituality and religion represent major areas of consideration when reaching out to survivors in post-violence Manicaland. This is because of the place and influences that religion and spirituality has to Shona survivors. What role does spirituality or religion play in the lives of survivors? Can spirituality help survivors in their processes of healing and reconciliation? Yes, spirituality helps. Particularly, for Shona survivors, the role of spirituality in healing should not be underestimated. In the Shona tradition, religious beliefs are central in enabling survivors cope with life threatening or troubling circumstances. As an important aspect of the traditional African worldview, spirituality has noticeable bearing on the ways communities and individuals cope with hardships. Similar to what Craig Cashwell and J. Scott Young asserts, for the Shona survivors, “the experience of spirituality allows individuals to define and understand occurrences in their lives and provides them with a sense of meaning and purpose in their lives and existences.”⁹⁷ Spiritual issues have always occupied a very

⁹⁶ I Use PTSS instead of PTSD because we are dealing with individuals who have not been clinically diagnosed but do show signs of PTSD.

⁹⁷ Craig S. Cashwell and J. Scott Young eds., *Integrating Spirituality and Religion into Counseling: A Guide to Competent Practice* (Alexandria, VA: American Counseling Association, 2005), 86.

central position in the life and thought of the Shona people. Hence, spiritual resources are vital to the Shona people's survival and resilience. Caregivers need to recognize that survivors depend on resources from their spiritual domains in times of crisis. It is in spiritual or religious beliefs that survivors find their strengths and motivations. When situations threaten life, survivors turn over their problems to God or other spiritual forces, trusting that they will be liberated. In actual fact, this where as practical theologians, behavioral sciences, theology, and culture can be interconnected. As asserted by Harold G. Koenig, a medical doctor, "this influence of beliefs underlies the rationale for Cognitive Behavioral Therapy (CBT)."⁹⁸ According to CBT, dysfunctional beliefs lie at the root of many mental health related problems and so if the beliefs are positive they will yield positive coping. For Zinwe and Chigere, the power of positive belief in God helped them see the potential in future, which in turn drove them forward. The positive thinking and reliance on the all-powerful spiritual forces played a role in reducing their stress, making them stay committed to functional wholeness and productive. Also, for Zinwe, Chief Muriro and the others, the positive thinking fostered positive emotions while reducing the negative emotions which would have been self-destructive. Koenig speaks to the importance of spirituality by saying, "religious cognitions are mobilized to reduce anxiety, increase hope, or increase a sense of control."⁹⁹ Survivors experience spirituality by connecting with nature, by their religious beliefs, and by their rituals. As Desmond Tutu states, "The African worldview rejects popular dichotomies between the sacred and the secular the material and the spiritual. All life is religious, all life is sacred, and all life

⁹⁸ Harold G. Koenig, *Spirituality in Patient Care: Why, How, When and What?* (Philadelphia: Templeton Foundation Press, 2002), 46.

⁹⁹ *Ibid.*, 7.

is of a piece.”¹⁰⁰ Thus; through pastoral care activities religious institutions restore human sanctity and wholeness through tending to the visible and invisible wounds. Through pastoral care activities, Christian churches have a mission to respond to the needs of people in times of crisis, and in the case of this dissertation, to those suffering from the after-effects of political violence and conflict.

Regarding the role of spirituality in healing, Linda K. George et al., analyze a number of studies that examines relationship between religion and health. The results show that 78% of the studies showed that religious involvement reduced the likelihood of disease and disability.¹⁰¹ The results reveal some positive benefits of religion in dealing with physical and mental health diseases. This is another good example where correlation of perspectives happens. According to George, et al., “The strongest predictor of the prevention of illness onset is attendance at religious services”¹⁰² Also, Gartner, et al., as cited in Morley, D. Glicken, reviewed over two hundred psychiatric and psychological studies and concluded that religious involvement has a positive impact on both physical health and mental health.¹⁰³

Another example of the efficacy of religious practices in helping survivors to move on with life is noted by Ellison and Levin cited in Morley, D. Glicken. They suggest reasons for the positive impact of religious involvement and spirituality on physical health and mental health. Two of the reasons were confirmed by research partners in this research, namely; 1) social support and 2) the use of innate strengths.

¹⁰⁰ Desmond Tutu, *An African Prayer Book* (London: Hodder & Stoughton, 1995), xvi.

¹⁰¹ Morley D. Glicken, *Learning from Resilient People*, 24.

¹⁰² Linda K. George, David B. Larson, Harold G. Koenig and Michael E. McCullough “Spirituality and Health: What We Know, What We Need to Know,” *Journal of Social and Clinical Psychology*, 19, no. 1(Spring 2000): 102-16.

¹⁰³ Morley, D. Glicken, *Learning from Resilient People*, 24.

According to the findings, “religion may positively affect health because of the fellowship support, and social bonds that develop among people.”¹⁰⁴ Linda George et al., call this the “coherence hypothesis” and report that, “the connection between a client’s sense of coherence about the meaning of life and his or her personal role in the universe affects 20% to 30% of a client’s physical health and mental health, largely because it buffers the person from stress.”¹⁰⁵ Political violence raises a number of spiritual and existential questions, such as, where was God when this happened? What is the meaning of all this suffering? As survivors try to go on with life issues their questions related to transcendence and their suffering keep lingering in their minds. As a coping mechanism survivors in Manicaland have turned to their spiritual resources for comfort and reassurance. This helped Zinwe, Chief Muriro and my grandmother. Thus, in the next section, I discuss the significance of churches’ responses in aftermath of violence.

Churches’ Responses to Survivors of Political Violence.

Two questions during the interviews that I did were, “What did your church do to facilitate healing and reconciliation?” “What do you think the church should do to help survivors in post-political violence situation? These questions were met with mixed feelings and thoughts. On the other hand, I have heard politicians saying, “churches have no business in politics and reconciliation; the church should leave politicians to deal with survivors and their challenges.” I have also heard questions like, “do pastoral care practices actually provide meaningful help? Such contradicting comments and questions have motivated me to engage in this study. I have always challenged churches to do their part in the healing process. This is because it is the mission of churches to tend to those in

¹⁰⁴ Ibid., 30.

¹⁰⁵ Ibid., 30.

distress. In the gospel of Matthew 25: 31-46 we read, “for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.”¹⁰⁶ These verses show us how churches have the responsibility to identify needs and help accordingly. When it comes to ministry in post-political violence situations, churches are God’s agents for healing and reconciliation. The participation of faith-based organizations or churches in post-violence is valuable. As asserted by Trihub, Bobby L. et al., in a research with clergy:

Churches have provided guidance and direction for communities, supporting families, strengthening interpersonal relationships and affirming moral values. Churches have also helped in community development, social connection, meeting the basic needs of communities, providing supportive care and visitation of the sick and counseling individuals and families.¹⁰⁷

This has certainly been the same in Manicaland Province where churches have reflected on the presence of a caring God who sustains people in times of crisis.

Overall, the research participants shared the same view, namely, that they expected their churches to respond by doing more since it is part churches mission to care. Ezra Chitando, a historian in religion at the University of Zimbabwe, comments on the role of the church by saying:

The institution of the church will always play a role in social, political and economic issues whether it actively seeks to or not. And in Zimbabwe, due to historical factors that saw the church co-operating closely with the state, it has also become a strategic actor on issues of national interest and

¹⁰⁶ NRSV.

¹⁰⁷ Bobby L. Trihub. et al., “Denomination Support for Clergy Mental Health,” *Journal of Psychology and Theology* 38, no. 2 (June 2010): 101-110.

featured prominently in efforts to resolve the crisis that engulfed the country in the past decade.¹⁰⁸

This means that churches continuously have a role to play in the healing and reconciliation process. Similarly, Paul Ballard notes that, “the task of the Church is to be the community of faith in which the life of Christ is embodied as light in the world and a place of new possibilities.”¹⁰⁹ However, while enabling new possibilities is a hallmark of being an action-oriented church, it is not always easy for some churches situated in places where response is practically difficult because of the polarization. In such situations, churches have to make their agendas and motivations clear to politicians and authorities. In so doing, there will be less suspicion and survivors will be helped. At least that is what I do when I carry out healing activities at grassroots levels.

Talking of new possibilities, Chigere shared an amazing story. As a survivor, he told me that he has been offering rides to perpetrators as they do their monthly check ups to the central provincial hospital. The day that he came for this study’s interview, he had just dropped one of the perpetrators at the hospital. Chigere reported that people in his community are amazed at his gestures of love to these people who did horrible things to his family. We can see how Chigere went to length in order to restore community and “the somebodiness” that Martin Luther King repeatedly used to refer to an ontological self.¹¹⁰ Churches should live up to the ethos of a beloved community that is “heaven incarnate,” as Chinula says.¹¹¹ Chigere’s actions made an impact that gave the perpetrator

¹⁰⁸ Ezra Chitando, “Prayers, Politics and Peace: The Church’s Role in Zimbabwe’s Crisis,” http://www.kubatana.net/docs/relig/osisa_prayers_politics_peace_110630.pdf (accessed June 2011).

¹⁰⁹ Paul Ballard and John Pritchard, *Practical Theology in Action: Christian Thinking in the Service of Church and Society*, 2nd ed. (London: SPCK, 2006), 55.

¹¹⁰ Donald M. Chinula, *Building King’s Beloved Community: Foundations for Pastoral Care and Counseling with the Oppressed* (Cleveland: Ohio: United Church Press, 1997), 45.

¹¹¹ *Ibid.*, 60.

a sense of belonging in a community where most people have been ostracizing the perpetrators.

Finally, in this chapter, I have looked at various aspects which are vital for the healing and reconciliation processes in Manicaland. I have compared and contrasted the research partners' experiences to the existing research on resilience, transpersonal views, pastoral care and political violence, post-traumatic stress disorder and post-traumatic growth. Although, the stories included in this research are individual experiences of survivors in Manicaland Province, there is much to be learned by other populations experiencing traumatic political violence.

Chapter 6

THEOLOGICAL PERSPECTIVES

Hope, Lament, and Life Together

As indicated in the earlier chapters, political violence in Zimbabwe has led to critical deterioration in human and socio-economic conditions of scores of survivors. Ever since the year 2000, the situation has been a continuous journey of unpredictability and insecurity for survivors in Manicaland Province. The sad thing is that what the survivors have imagined, dreamt about, and desired for themselves, their families, and their communities has been hampered. The survivors' hopes for a better future have been threatened by political violence. There has been a problem of human displacement and dehumanization that has incapacitated some survivors' determination and commitment to move on positively with life. Similarly, in spite of the painful and appalling situations some survivors maintained what Charles. R. Snyder describes in three words as, "willpower and waypower."¹ There are survivors who have maintained willpower and waypower. They have looked to the future with a sense of possibility that things will change for the better. These survivors have been brave enough to search for connections that promote peace and healing. As I reflect theologically on the stories of these brave survivors, there are three important theological themes that surface: hope, community, and lamentation. Survivors stated that they needed pastoral care which revives a sense of community, enlivens hopefulness, and encourage lament. In this chapter, the basic thrust is to correlate these theological themes with the lived experiences of survivors. Jürgen Moltmann, Andrew Lester and Donald Capp's conceptualizations of hope, and Dietrich

¹ Charles R. Snyder, *The Psychology of Hope: You Can Get There from Here* (New York: Free Press, 1994), 6.

Bonhoeffer's life together concept, provide me with some pathways for interpreting the survivors' experiences. In addition, Sally A. Brown and Patrick D. Miller's call for the recovery of lamentation as a practice in the Church relate to the call that was made by the survivors. The survivors identified lament as one of the central elements in bemoaning their troubles and getting strong again. While the three themes realistically capture the experiences of the survivors, they are non-exhaustive of the survivors' experiences. The three themes are relevant starting point for my theological reflection. In bringing the theologies of Moltmann, Lester, Capp, Bonhoeffer, Brown and Miller into conversation with the participants' experiences, I am asserting that for the survivors in Manicaland, healing and reconciliation is grounded in hope, lamentation and community. Through the theological reflection process, I am also presenting different ways of thinking about and understanding of pastoral care in post-violence situations. My conversation with the scholars above culminates in a reconstruction of a theology that symbolizes the survivors' journeys towards healing and reconciliation. This is the theology of rebuilding. With a sense of hope, community, and lament, survivors have their past and present experiences validated and their "dysfunctional future stories" rebuilt.²

Hope Lost or Hope Found

A pattern during the interviews was the prevalence of the survivors' loss of finite hope in the local authorities and in the Zimbabwean government. They feel that the fragile situation in the country has taken from them the gift of being valuable citizens. They stated that the government of Zimbabwe has betrayed them, rather than being a source of support and security, as portrayed below:

² Andrew Lester, *Hope in Pastoral Care*, 62.

Hapana izvo uhurumende yati yaita mwedumo, maperpetrator acho anenge anotoita mukonyo wekuti munondidini, ticharamba tichiita, hapana uko munoenda, saka hatina protection from authorities, Mwari chete.³
[We have not seen any healing program by the government. It has taken too long a time to stop the violence in communities. The government is not doing much. The perpetrators are free to do what they want in the name of politics. Our only hope is in God.]

Most survivors had expected that the government was going to protect them instead of watching idly and doing nothing. The survivors found themselves, as portrayed in Charles Gerkin's words, "caught between a hermeneutic of despair and a hermeneutic of hope and expectation."⁴ For instance, for some whose homes were destroyed during the political violence, conceptualizing what the future without a home would look like has been a nightmare. "Paradoxically, they live as neighbors and yet locked into long-standing cycles of hostile interaction. The situation is characterized by deep-rooted, intense animosity, fear and severe stereotyping."⁵ This is truly a picture of hope lost, thereby calling for a theology of rebuilding. I asked the survivors what was keeping them going if they had lost hope with the government and with their communities. Most of the survivors responded that their only hope has been in trusting God. Their hope has been the trust that God's purposes will prevail one day and their communities will live as one family again. Unlike Capps' perception of hope that is fueled by desire, most survivors' hope has been fueled by dependence on transcendental powers. Thus, while most survivors felt hopeless with the government, they felt hopeful in supernatural and Divine interventions.

³ Toraga, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, September, 2011

⁴ Charles Gerkin cited in Andrew Lester, *Hope in Pastoral Care and Counseling* (Louisville: Westminster John Knox Press, 1995), 43.

⁵ John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, DC: United States Institute of Peace Press, 1999), 23.

Andrew Lester's Christian view of hope, which is rooted in God and expecting new things, fits the survivor's experiences.⁶ While there has been a breakdown of hope in the government there has been strengthening of the hope in God's intervention. The common words used by Zinwe and other survivors were, "zvichapera chete hapana chisikaperi."⁷ ["It is a matter of time; all this will come to an end."] The survivors went on to say that, "Zvemuzimbabwe izvi zvavakutoda Mwari, ndiwo badzi wanozvigona,"⁸ ["This situation in Zimbabwe needs God's intervention for it is only God who can bring all this suffering to an end."] While this may sound like a sense of giving up, there is, however, a sense that where human power fails God succeeds. Thus, survivors searched for *Dunamis* (the power of God) to sustain them. What is important is that the survivors' hope in God is the one sustaining them. Survivors like Zinwe, Laiza, Rusa, and Chief Muriro have trusted that God will enable them to open new pages in their lives and have fresh beginnings toward the future. As asserted by John A. Mac Dougall, "there are survivors who have the hope that one day the situation will turn out well and life will be normal and peaceful."⁹ In that way hope is sustaining and nurturing them. As asserted by Flora Keshgegian, hope is giving the survivors new tools to live differently.¹⁰ For Zinwe, Chigere and Chief Muriro, hope has been a tool to confront despair. But, what is this hope?

⁶ Andrew Lester, *Hope in Pastoral Care*, 71.

⁷ Zinwe, interview by Mazvita Machinga, Manicaland, Zimbabwe, October 2011.

⁸ Ibid., 2011.

⁹ Normal here means the situation will be back to where basic necessities are available and the socio-economic political situation is stable.

¹⁰ Flora A. Keshgegian, *Time for Hope: Practices for Living in Today's World* (New York: Continuum Books, 2006), 215.

Hope is a word with varied meanings and is a word in “common everyday usage”¹¹ Hence, Lester asserts, “developing an inclusive and adequate definition of hope is difficult.”¹² The word hope is used in both religious and secular settings. It is a word that has psychological, emotional and religious interpretations. Hope is understood as an emotion, cognition, and spirituality. There are scholars who view hope as a force that pulls humans into the future, while others view hope as an expectation about goal attainment. For instance, psychologist C.R. Snyder, who has carried out scores of empirical studies on hope with adults and teenagers, defines hope from a cognitive perspective as, “the sum of mental willpower and waypower that you have for your goals.”¹³ While Snyder’s writings are not clear as to the source of this waypower or willpower, Zinwe and Chief Muriro would name the source of the waypower as the Holy Spirit or God, a stance that resonates with the African cosmology. Zinwe reported that his motivation to move on with life is the realization that God wants the best out of him and that God alone stops him from giving up. Zinwe was beaten such that even up to the time of the interview he was disappointed about what happened to him and his family. As portrayed in his words, “ndinombofunga kuti asi ngeyi wanhu wawa wakandirowa, zvinorwadza.”¹⁴ [“Once in a while, I question why I was beaten and it troubles me a lot.”] Fortunately, Zinwe does not allow such thoughts to rob him of his functional wholeness. His faith is in God’s *Dunamis*, God’s power and ability. Zinwe’s understanding of hope

¹¹ Denise J Larsen, and Rachel Stege, “Hope-focused Practices during Early Psychotherapy Sessions: Part II: Explicit Approaches,” *Journal of Psychotherapy Integration*, 20, no. 3 (September 2010): 293-311.

¹² Andrew Lester, *Hope in Pastoral Care*, 62.

¹³ Charles R. Snyder, *The Psychology of Hope: You Can Get There from Here* (New York: Free Press, 1994), 5. Snyder in this book defines, willpower as the driving force, reservoir of determination and commitment that we can move in the direction of the goal which we are attending any any given moment. Waypower reflects the mental plans or road maps that guide hopeful thought.

¹⁴ Zinwe, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, September, 28, 2011.

is affirmed by Arnold William's theological perspective of hope, which sees hope as, "an act of faith and a trust in God."¹⁵ Similar to what is portrayed in William's definition, for Zinwe, a person has more than self as a resource for living. This thought is shared by Duane Bidwell who also views hope as involving both personal and transpersonal.¹⁶ According to Arnold, the more-than-self which is the other resources include communities of faith and God's grace. For Zinwe, the more-than-self encompasses the community of other survivors, as well as prayer and scripture that guide him. Flora Keshgegian shares similar views when she sees hope as, "living by and with the vision that guides us."¹⁷ The assumption here is that because I have a vision that is guiding me, I am hopeful that things will turn out for the best. This is what sustained survivors like Zinwe and Chigere.

From a pastoral theological perspective, Andrew Lester claims that, "hope is based on the promises of God that a new future is always available to us and that numerous possibilities exist in every present circumstance."¹⁸ This new future needs to be rebuilt. While Lester's perspective is powerful, the new future for most survivors seems to be unlikely. For many the new future is taking too long a time to arrive. This is because of the time the political instability in Zimbabwe has taken. Some survivors felt that, even before the new future is realized, most survivors will have suffered greatly. However, for many survivors, a look into what happened in neighboring Mozambique brings some solace. There is now stability in the once ravaged nation of Mozambique.

¹⁵ William Arnold, *Introduction to Pastoral Care* (Philadelphia: Westminster Press, 1982), 63.

¹⁶ Duane Bidwell, "Eschatology and Childhood Hope: Reflections from Work in Progress," *Journal of Pastoral Theology* 20, no. 2 (Winter 2010):109-27.

¹⁷ Flora A. Keshgegian, *Time for Hope: Practices for Living in Today's World* (New York: Continuum Books, 2006), 188.

¹⁸ Andrew Lester, *Hope in Pastoral Care*, 2.

Hence, most survivors have the hope for a new future, hope to see relationships rebuilt and lives healed. I heard participants saying, “Zvichanaka chete, hazvirambi zvakadaro.” [“Things will be fine, the situation will not stay like this forever.”] This is hope toward a future that they do not name yet but, an indication of hope that sees a brighter future, hence, they say, “Zvichanaka chete.” [“It will be over ”] This hope, Emilie M. Townes, describes it as hope that, “gives us the ability to recognize that we must refuse to scale down our aspirations to the level of the facts in our present situation because God is always calling us to move beyond the present to shape and mold a better tomorrow.”¹⁹ Zinwe, Chigere, and Laiza are examples of survivors who refused to be distracted from their hopes, but have remained determined to rebuild their lives and communities.

Existentially, William Lynch views hope as an interior resource which looks to the outside world. He states that hope is “an arduous search for a future good of some kind that is realistically possible but not yet visible.”²⁰ This idea of searching and pursuing a future good is what most survivors do in the aftermath of violence. They are tired of staying in misery; they need communities where human sacredness is reinforced. Yes, some have acknowledged that things have been tough. Nevertheless, they have been hanging on and haven’t given up hope. For example, Chief Muriro’s bouncing back has been influenced by a sense of community and dependence on supernatural forces. Such a sentiment is also shared by Chris Kleinke, who says that, “people with hope take responsibility to pursue their goals actively, and are able to cope well by being open to

¹⁹ Emilie M. Townes, *Breaking the Fine Rain of Death: African American Health Issues and a Womanist Ethic of Care* (New York: Continuum, 1998), 181.

²⁰ William F. Lynch, *Images of Hope: Imagination as Healer of the Hopeless* (New York: New American Library, 1966), 18.

finding the best coping strategies.”²¹ The shared view of hope here is that, it is some kind of imagination and wishing. The survivors made it through by forming mental pictures of the functional wholeness that they desire, and they strive for that. Take note of Zinwe’s closing remarks in my interview with him:

Dai tese munharaunda dzedu tikawaneukama, tiwe neukama hunodzokera panzvimbo yawo, pasina zhowezhowe, tiwake manharaunda edu.²²
[I wish we all relate to each other in this community, we need good relationships in this community to return, we do not want violence or fighting anymore.]

Zinwe’s hopes became his wishes for a positive future. Having discussed the various meanings of hope, I now turn to Moltmann’s theology of hope, which stresses dependence on God’s action in human situations, i.e. the way most survivors experience hope. I illustrate how Moltmann’s theology of hope helps me understand the survivors’ lived experiences.

Theology of Hope: Jürgen Moltmann

In this section, I want to critically correlate the Jürgen Moltmann’s theology of hope with what the survivors said. Jürgen Moltmann’s theology of hope offers an outstanding interpretation of the survivor’s experiences of hope. Survivors used religious and spiritual language to talk about how hope sustained them. Unlike Snyder, who looks at hope from cognitive and emotional perspectives, for Moltmann, hope is more than a feeling, “it is a turn to the future of the living God and therefore a turning away from powers that destroy life.”²³ Furthermore, Moltmann sees hope as, “eschatologically

²¹ Chris L Kleinke, *Coping with Life Challenges* (Pacific Grove, CA: Brooks/Cole Publishing Company, 1998), 266.

²² Zinwe, interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

²³ Jürgen Moltmann, *Experiences of God*, translated by Margaret Kohl (Philadelphia: Fortress Press, 1976), 24.

rooted and has a future orientation.”²⁴ With its emphasis on “God’s creative work in the resurrection of the crucified in promising and securing a new future for humanity”²⁵

Moltmann’s theology of hope connects with some survivors who are looking forward to new beginnings through God’s help, hence, the significance of a theology of rebuilding. According to Christian T. Collins Winn and Peter Goodwin Heltzel, Moltmann’s theology was inspired by reading the works of Johann Christopher Blumhardt.²⁶ Blumhardt believed that the risen Christ, through the Holy Spirit, was present with the sick, poor, and oppressed of the world. Therefore, as I engage Moltmann, I communicate a theology of God who is with the broken-hearted; also, a theology of churches that are involved in the society in times of need. The caring God and the helpful churches are two central themes which constitute Moltmann’s theology of hope. Actually, they are also key themes that came out from my research.

Another important aspect of Moltmann’s theology that applies to the survivors is that in the face of emotional, psychological and spiritual suffering, Moltmann’s theology offers God as the power of hope and God being present during times of suffering. Moltmann sees a God who accompanies those in distress; similarly, to most survivors, God holds them as they grapple with the after-effects of political violence. For Moltmann, there are moments when humanity longs for a renewal by the eternal God of hope. Living in a post-political violence situation is a daunting experience for some of the survivors. As they attempt to comprehend what happened in their lives and their

²⁴ Timothy Harvie, *Jürgen Moltmann’s Ethics of Hope* (Farnham, England: Ashgate Publishing, 2009), 4.

²⁵ *Ibid.*, 6.

²⁶ Christian T. Collins Winn and Peter Goodwin Heltzel, “Before Bloch There was Blumhardt’: A Thesis on the Origins of the Theology of Hope,” *Scottish Journal of Theology* 62 (2009): 30.

communities, they long for renewal and recovery. They need a renewal of mind through the help of a caring community. Empowered by Christian hope, effective pastoral care practices can help survivors have renewed perceptions that will reduce their suffering and distress.

In addition to the above, Moltmann's theology inspires me because of the way it speaks to the contemporary situation in Manicaland. It shows how churches can make a great contribution towards the well-being and rebuilding of communities. Churches play a significant role as "agents of hope."²⁷ I add, as "agents of rebuilding." The Church, according to Moltmann, exists in mission, a mission that reflects the church sharing sufferings with Christ and hope for the world. Sadly, in Manicaland, this mission has been endangered as churches lost their sense of mission and have been permeated with fear and indecision. Instead of survivors having that sacred and safe space where their experiences can be acknowledged future envisioned, they find themselves having nowhere to run. As asserted by Tamika, a focus group participant:

Chechi haina icho iri kunyatsounza, hapana maprograms ayo wari kunyatsoita kubatsira wanhu this healing, mumagrassroots machechi ari kumboda kuedza asi hawaziwi zvekuita, there is more needed.²⁸
[Churches are not doing much to help communities heal, there are no programs going on that I know of except a few pastors who have felt it necessary and are trying but they do not have resources and the know-how, there is more needed.]

Correlating Moltmann's theology with the survivors' post-violence experiences, I see that there are survivors who, without the power of hope, which transforms lives and helps them overcome the world, some survivors would not have made it, even to participate in

²⁷ Donald Capps, *Agents of Hope: A Pastoral Psychology* (Minneapolis: Fortress Press, 1995), 70.

²⁸ Tamika, Pastors' Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 2011.

this study. Chief Muriro, Laiza, and Rusa affirm Moltmann's view that, "the foundation of hope is lies in future from which new time, new potentiality and new freedom continually advance to meet us." Moltmann's theology of hope stirs up a discussion regarding the role of God in times of suffering. Moltmann views God as one who "creates justice for those who suffer violence, the God who has raised the degraded and crucified Jesus and the God who is in solidarity with those in suffering."²⁹ Today, God acts through the care ministry of churches to raise hope to the hopeless and give life to the lifeless. As for churches in Manicaland, it has not been an easy task. It has been risky for churches in Manicaland to stand up and proclaim zero tolerance of violence. This situation has made some survivors question the role of churches as agents of hope and rebuilding. However, an exception has been an example of a few churches in one of the rural communities, where the chief in collaboration with churches announced:

In this area hatidi kuzwa kuti marohwa wanhu, it helped a lot, mangu munharaunda hamupisirwi wanhu dzimba and indeed no violence was experienced in that area, murikuona kusimba kwekubatira pamwe.³⁰
[In this area, we do not want to hear or see anyone perpetrating violence, burning other people's homes, or causing havoc in the villages, not in this area, and indeed, there have been no violence in that area. What an example that shows the power of community.]

Churches in this rural catchment area were agents of hope and agents of rebuilding. They have opened themselves to the world and are leading communities towards a better hopeful future. As asserted by Richard Bauckham, "by opening the church to the eschatological future, it also opened the church to the world, casting the church in the role of an agent of eschatological unrest in society, whose task is to keep the world on the

²⁹ Richard Bauckham, *The Theology of Jürgen Moltmann* (Edinburg: T and T Clark, 1995), 12.

³⁰ Pastors' Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 2011.

move towards the coming of God.”³¹ God’s identification with those who are suffering calls the church to be in solidarity with all who are the most vulnerable in society. Throughout this research, I have learned how churches can actively participate in the world in order to aid in the making of a better world.

Hope that Facilitates Healing and Rebuilding

Why do we even talk of hope in the aftermath of political violence in Manicaland? From the discussion above, it is clear that hope is a tool that helps people build an awareness of future possibilities. From the stories of the research participants and the knowledge from various scholars as indicated above, I describe hope as the turning away from problem-saturated accounts to victory-saturated accounts with anticipation of triumphing in struggles against difficulties or obstacles. For Zinwe and Chief Muriro, hope had such an encouraging presence that gave them the assurance that all will be well. Since Moltmann’s hope is eschatological in nature and rooted in divine purpose, it appears to me that having such hope blocks survivors from succumbing to despair. For instance, the focus on future possibilities while not abandoning the present or denying the past has sustained Chief Muriro, my grandmother and Zinwe. Through pastoral care, they have learned that while their suffering is real their lives are not irreparable. There is hope for a new start. With a hopeful spirit, there are other courses of action that can be explored and people will not be trapped in distressful situations. If one option does not work then hopeful survivors turn to other options, thereby re-goaling. These are very significant elements of hope for survivors who are engaging in the process

³¹ Richard Bauckham. *Theology of Jurgen Moltmann*, 14.

of healing and reconciliation. Through effective pastoral care practices, survivors can explore various strategies that help them feel better and function well.

In post-political violence Manicaland there is despair about what the future holds and fear of the unknown.³² In post-political violence situation, hope helps some survivors transcend various forms of dehumanization and exploitation in order to pursue their personal and communal goals. As asserted by Lynch, “hope helps us transcend our endless forms of impossibility, of prison, and of darkness.”³³ Without hope it is hard for survivors to have confidence to confront the challenges brought by exposure to political violence. The survivors need healing that comes from and is held by, “an experience of God that is deeper than pain.”³⁴ The God who is deeper than pain is the one that churches and caregivers represent as they minister to hurting survivors. Learning from the common themes that emerged in this study, it is not surprising that without a sense of hope it would be hard for most survivors to withstand the effect of political violence. Some survivors reported accepting their vulnerability, in the face of seemingly hopeless situations, and letting God take over control. From what I learned on the ground, staying hopeful has helped survivors at grassroots level to endure the effects of political violence. Through the pastoral care that was offered to some of the survivors, their sense of hope was nurtured and sometimes regenerated. Applying Lester’s suggestions, regeneration was achieved through:

- Creating a trustworthy relationship with survivors
- Listening and helping survivors feel understood

³² Darlene Brewer, “Hope in the Midst of Uncertainty,” *Sciences Pastorales* 24, no. 1 (2005): 121-40.

³³ William F Lynch, *Images of Hope*, 27.

³⁴ Teresa Rhodes McGee, *Transforming Trauma*, 18.

- For the survivors Encouraging survivors to surround themselves with a community of helpers.

Similarly, Duane Bidwell and Donald Batisky view hope as a contextual, relational spiritual resource. “As such, hope emerges in a particular context through the interplay of social processes, an individual’s internalized resources, and a transcendent, supra-mundane presence that can manifest in or be experiences through mundane reality,” says Bidwell and Batisky.³⁵ This point shows an integration of social, personal and transcendental factors as hope emerges, strengthening the interdisciplinary aspect of practical theology. As in the Shona culture, hope cannot be achieved alone. It is achieved in community. This community encompasses the visible and invisible spiritual forces. For instance, with Zinwe and Chief Muriro, hope is tied to depending on God, having a sense of community and purpose of existence. This understanding is significant in that caregivers would need to support survivors as they engage their communities and lament communally. Thus, in the next section, I will explore lament as a significant component towards healing and reconciliation in Manicaland’s post-political violence situation.

Theology of Lament: Expression and Response to Suffering

I have cried until the tears no longer come
My heart is broken
My spirit is poured out in agony
As I see the desperate plight of my people
Little children and tiny babies
are fainting and dying in the streets.³⁶

³⁵ Duane Bidwell and Donald Batisky, “Abundance in Finitude: An Exploratory Study of Children’s Accounts of Hope in Chronic Illness,” *Journal of Pastoral Theology* 19, no. 1(Summer 2009): 38-59.

³⁶Lam 2:11, NIV.

This verse from the biblical book of Lamentations is a clear example of an expression and response to suffering. The verse exemplifies words from someone who is reacting to painful situations by naming grief and suffering. The words in the verse show that when deep pain invades life it calls for individuals' expressions of responding to and processing of pain.³⁷ The agony shared in the verse above matches the agony that most survivors have been undergoing in post-violence Manicaland. Just as it was like for my grandmother, Zinwe, Chigere and other survivors, the agony of witnessing the hatred in communities, the suffering of survivors like Pasita and the destruction of visions and dreams, invades every aspect of their beings. As shared by most research participants, it is through hope and caring community that survivors transcend painful situations. While hope and community have been instrumental in sustaining the lives of most survivors in Manicaland Province, research participants reported how lamenting to God has sustained them. By talking of lament, survivors meant turning to a higher power and God and For instance, research participants mentioned how they cried again and again in prayers of lament. They prayed and cried individually, as families, and also communally. From Chapter Two, it is clear that survivors of political violence lament for loss of possibilities, dignity, of loved ones, and property. For Zinwe and Sinhe, lament prayers were therapeutic and life-giving. What then is lament? There is hardly any real agreement about the nature of lament among scholars. What is commonly known is that lament is both personal and corporate. Westermann acknowledges the extent to which for some people the word lament carries a negative connotation. However he argues how lamentation has genuine integrity. He speaks to this by saying:

³⁷ Brian L. Webster and David R. Beach, "The Place of Lament in the Christian Life," *Bibliotheca Sacra* 164 (October-December 2007): 387-402.

In the Bible, lamentation reflects the very nature of human existence. Just as pain and suffering are characteristic of human existence, so also the expressing of pain is intrinsic to life. Lamentation is the language of suffering. When pain becomes verbalized, the cry becomes lament. For those who lament, God is the one who can take away suffering.³⁸

Therefore, lament is about naming one's grief and sorrow in order to come to terms with reality. It is sad that most survivors in Manicaland have not had that opportunity to verbalize their pain. There is fear of the politicians and militia; hence survivors are left with no option except to minimize what happened to them. In addition, Nancy Duff views lament as:

An avenue for expressing intense feelings of grief, such as sorrow, complaints and anger. Whether that grief arises from illnesses or tragedy or an act of injustice toward the worshipper, it is expressed before God and other members of the community.³⁹

What this points out is the importance of honest sharing of frustration, anger and despair if healing is to take place. Lament helps the survivors incorporate their losses and trauma into their lives and also make it part of their identity. Lament does not mean that the survivors are weak and unforgiving. Actually, Walter Brueggemann, views lament as a bold act of faith on two accounts:

First, lament, "insists that we must look at the world and our lives the way they really are. We can't approach devastating events in our lives by pretending that things are not as bad as they appear when in fact things may be as bad. Second, lament insists that, "all such experiences of disorder are a proper subject of discourse with God."⁴⁰

³⁸ Claus Westermann, *Lamentations: Issues and Interpretation* (Edinburgh: T&T Clark, 1994), 89-90.

³⁹ Nancy J. Duff, "Recovering Lamentation as a Practice in the Church," in *Lament*, ed. Sally, A. Brown and Patrick D. Miller (Louisville: Westminster John Knox Press, 2005), 3-14.

⁴⁰ Walter Brueggemann, *The Message of the Psalms* (Minneapolis: Augsburg, 1984), 52.

This means that every situation that human beings face in this world can be brought before God in lament. F.W. Dobbs-Allsopp affirms lament and says, “when grief is named, grief itself becomes owned, valorized and thus consolable and healable.”⁴¹ The above views were acknowledged by Sinhe who shared his experience of lament and how he believes God took care of his suffering when he cried to God. He said:

Kuchema kuna Mwari kunobatsira, kunoita tiite heal kunobatsira because I share and I talk to God, I believe kuchema kunaMwari kunoporesa marwadzo, can make someone feel better.⁴²
[Praying and crying to God helps, it heals, it helps because I share and I talk to God, I believe crying to God can cure, it makes someone feel better.]

Sinhe demonstrates how the need to grieve is part of human makeup and like other human emotions embodies a powerful potential to promote human well-being and uphold human dignity. The expression of pain and grief brought a difference in the life of Sinhe. For Sinhe, the lamenting process as asserted by Delbert R. Hillers, served as, “an expression of the inexpressible terror and the loss that he had experienced.”⁴³ For Sinhe, the lament was not only to mourn the losses; it was also a cry of protest to God, regarding the suffering, and injustice.⁴⁴ I noticed that in this study, survivors had mixed feelings about asking why God was allowing bad things to happen. Some of the survivors felt unprotected and under threat, but they reported that pouring out their hearts before God relieved their pain, made them feel safe in God’s hands. This resulted in amelioration of the sting of political violence and its impact on their everyday functioning.

⁴¹ F.W. Dobbs-Allsopp, *Lamentations* (Louisville: John Knox Press, 2002), 37.

⁴² Zinwe, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 2011.

⁴³ Delbert R. Hillers, *Lamentations*, Anchor Bible, v. 7A (New York: Doubleday & Company, Inc., 1972), xvi.

⁴⁴ Sally, A. Brown and Patrick D. Miller, eds., *Lament* (Louisville: Westminster John Knox Press, 2005), xvi.

What is intriguing when listening to the role that lament plays for survivors is that, in the Shona traditional culture, the lament genre has always been part of life. Shona people lament when in crisis; that is just the nature of the Shona people. When crisis happens the Shona people “ungudza” meaning they lament, either as individual families or as communities. Lament is a reaction to specific painful event. Sometimes when there is a crisis, there are individual and communal rituals for mourning, groaning and consulting the spiritual world (the ancestral spirits and God.) This shows that God the creator and the ancestral spirits are involved in human life and can be approached when in crisis. Similar to the biblical tradition, “lament allows individual survivors to express anguish and anger directly to God and before the community of believers.”⁴⁵ I grew up in a family where my dad’s extended family met to lament as a clan, especially when there is a crisis such as, too many deaths or sickness in the family. A ceremony is organized where cries of protest are expressed and petitions for asking God’s intervention are sent to God through spirit mediums. In the event of crisis, you hear families saying they organize a family gathering and enquire or protest why such things are happening. In light of this, Sally Brown and Patrick Miller assert that, “the lament prayer is oriented as a plea for help in the terrible moment of suffering and loss, while the dirge, also an act of lamenting, mourns the loss.”⁴⁶ In the traditional Shona, the lament of families and communities help them connect with the source of life. With that effect lamentations assume cathartic value. In addition, Rebekka A. Klein describes lament as having two

⁴⁵ Sally A. Brown and Patrick D. Miller, *Lament*, 7.

⁴⁶ *Ibid.*, 7.

characters “a responsive and expressive phenomenon.”⁴⁷ Thus, as a response to various forms of suffering, the Shona people express their hurt as they seek to be heard and delivered from prevailing troubles. “Lament stems from an acute experience of pain, be it physical, emotional or spiritual.”⁴⁸ Lament leads people to want to protest, and express their feelings. In the Shona traditional culture people protest to God and to their ancestral spirits when things are not alright.

In the same way, because the effects of political violence have the ability to impair and destroy human functioning, survivors are left with strong emotions and feelings and sometimes suffer loss of who they are. In such situations, lament enables survivors to mourn and groan for that which has been lost. Some survivors reported of starting sunrise prayers so that they have time to cry to their creator God. Through the lament prayers, survivors bring to expression the pain that has affected them. Biblically, Jesus suffered and lamented. The distress and pain that Jesus suffers on the cross gives the survivors all the reason to lament too when in pain.⁴⁹ Lament prayers are valuable resources for the ministry of pastoral care and the survivors themselves. What is remarkable, as asserted above, is that lament is used both in the traditional Shona culture and in the Christian tradition. Emerson Powery, a New Testament scholar, says that when people lament, “groans are enlivened by the Spirit (of God) who groans through

⁴⁷ Rebekka A. Klein, “The Phenomenology of Lament and the Presence of God in Time,” in *Evoking Lament: A Theological Discussion*, ed. Eva Harasta and Brian Brock (London: T&T Clark, 2009), 14-24.

⁴⁸ Eva Harasta and Brian Brock, “Lament and the Phenomenon of Suffering,” in *Evoking Lament: A Theological Discussion*, ed. Eva Harasta and Brian Brock (London: T&T Clark, 2009), 1-14

⁴⁹ Jürgen Moltmann, *The Way of Jesus Christ: Christology in Messianic Dimensions* (Minneapolis: Fortress, 1993), 81.

humans.”⁵⁰ In this research, the issue of lament prayers came out in the interviews as being significant for the process of healing and reconciliation. This means that pastoral care practices that create room for survivors to lament will go some ways in facilitating healing and reconciliation.

Lament as a Tool for Healing and Rebuilding

Using David Tracy’s revised critical correlation method, lament does have a contribution to enable healing and reconciliation. The task of the lament genre is to allow survivors to express pain directly to God and community. If healing is to take place, it is important that churches take the leading role in helping both perpetrators and victims to resist the temptation to minimize what happened. The importance of lament was discussed by some of the survivors. They spoke of the power of lament in making survivors face reality. Lament may also be a starting point for survivors to learn to integrate the traumatic experiences into their lives. It is important that survivors learn that lamenting is not a weakness; instead, it is a natural way of facing painful reality. Walter Brueggemann outlines two ways lament can be viewed as a bold act of faith. In his words he contends:

First, we must look at the world and our lives the way they really are. We can’t approach devastating events in our lives pretending that things are not as bad as they appear, when in fact things may be just as bad as, if not worse than, appearance reveals. Second, it is a bold act of faith because it insists that all such experiences of disorder are a proper subject of discourse with God.⁵¹

⁵⁰ Emerson B. Powery, “The Groans of Brother Saul: An Exploratory Reading of Romans 8 for Survival,” *Word and World* 24, no. 3 (Summer 2004): 321-25.

⁵¹ Sally A. Brown and Patrick D. Miller, *Lament*, 9.

Nancy Duff sums up this by saying that, “there is nothing about the reality of the world or the self that cannot be brought before God.”⁵² Political violence hurts and destroys an individual’s sense of identity. The pain and bitterness that survivors experience need to be taken care of, if a survivor is to live holistically. All this can be taken to God in lament. Lament prayers become an outlet to voice the anguish that comes from the effects of political violence. The lamentations as reported by the interviewees can be in the form of rituals, liturgies and prayers. So we can see the greatest benefit of lament, is enabling survivors to rely on God and have a chance to express frustrations and anger. Through lamentations, survivors have the opportunity to let go the weight of pain and take their burden to God. In that way they feel someone is in charge of their situation. This is what that chief did. He was able to let go the heaviness of the hurt and focus on building lives and mending relationships.

Lastly, the significance of lament is how survivors, in front of God, allow themselves to be human beings who are hurt. As asserted by Sally Brown and Patrick D. Miller, “lament defines our humanness.”⁵³ Furthermore, as asserted by F.W. Dobbs-Allsopp, “lamentations facilitates encounters with the suffering other through its imagery, literally and linguistically creates space for God’s eruption into our lives, for revelation.”⁵⁴ The unfortunate thing in some parts of Manicaland is the fact that silence about the survivors’ experiences is the norm. Survivors have not found safe space where their suffering is consoled and comforted. Instead, according to the research participants; there are some communities and churches where survivors are threatened or discounted if

⁵² Ibid., 9.

⁵³ Sally A. Brown and Patrick D. Miller, *Lament*, 15.

⁵⁴ F.W. Dobbs-Allsopp, *Lamentations*, 44.

they try to voice their experiences. Unfortunately, in doing so, violence and bitterness have continued to ravage those communities. “Indeed, as the psychiatric and medical and mental health professions know all too well, grief ignored to too quickly bypass potentially can fester and grow into harmful pathologies that ultimately distort and deform our creaturely makeup.”⁵⁵ Thus, it is important for churches and caregivers to realize that by not opening opportunities for survivors to lament, churches are denying survivors well-being. They are also denying survivors the responsibility to bring concerns, pain and frustrations before the throne of God and faith community, thereby, falling short in pastoral care. There is healing and transformation in naming hurt. As observed by Brueggemann, “the voiced hurt of Israel is the material base from which the holy power of God is activated to transform and reorder the world.”⁵⁶ The ministry of presence while allowing survivors to lament is a significant salvific and therapeutic act that churches need not to undermine. Sadly, while lamentations are part of Christian faith and have the ability to break the dominance of human suffering, a few churches in Manicaland have been providing space and safety for survivors to share their grief. Why? This takes me to the next sections where I explore the challenges of lament.

Challenges of Creating Space for Lament within Manicaland Churches

While lament is a key element toward healing and reconciliation for survivors in Manicaland, there are challenges. One of the challenges of lament is finding caregivers who are able to listen attentively to survivors’ stories without passing judgments when one is lamenting. “When lamentation makes space for the sufferer to give voice to

⁵⁵ F.W. Dobbs-Allsopp, *Lamentations*, 37.

⁵⁶ Walter Brueggemann cited in F.W. Dobbs-Allsopp, *Lamentations*, 39.

anguish, anger and despair, by definition it provides the space for others to listen and pray with and on behalf of the other,”⁵⁷ There is need for caregivers who can listen non-judgmentally and churches that deliberately recover the biblical practice of lamentation. As asserted by some survivors this challenge can be mitigated by equipping caregivers and pastors with listening and empathy skills. From the discussion above, I alluded to the significance of both individual and community laments. While the idea of having community laments suit the Shona traditional culture, the challenge comes when to some extent the community is part of the problem. In the case of Manicaland, some of the communities are comprised of perpetrators who also go to church and refuse to take responsibility of their actions. Such perpetrators make it hard to engage in community lament, since they show no remorse for the damage caused by their actions. One of the interviewees spoke to this when he said:

Chiri kunetsa ngechewanhu wasikadi kuzwa nezvehealing , ukangotaura nezvazvo wanobva watoti uri kuti pumha, Hawasikuda kufamba pamwe newamwe.⁵⁸

[The difficult thing in this healing and reconciliation process is some community members who do not see the significance of engaging in the healing process they fear being blamed for what they did and they are not cooperating.]

Overall, lament is not foreign to the Shona people, thus, it can be used as a tool to express complaint, sorrow and grief over some calamity which befell survivors. Laments help survivors to express their deepest emotions. This can be done through communal or individual laments. Effective pastoral care practices create room for survivors to lament.

⁵⁷ F.W. Dobbs-Allsopp, *Lamentations* , 39.

⁵⁸ Feedback from Research participant, Mutare; Zimbabwe, October 21, 2011.

Bonhoeffer's Life Together Theology

The issue of the significance of community came up as a major theme in this study. The concept of Bonhoeffer's life together matches with the communal way of the traditional Shona culture. Within the Shona culture, a sense of community and humane living are highly cherished values.⁵⁹ The community is backbone to daily living and it exists as a support to survivors. Writing about caring in Africa, Maake Masango notes, "The African concept of caring involves all the members of the village or community, family, relatives, tribe and ancestors. In the African community, life is lived with others in a group, tribe or clan."⁶⁰ Likewise, Karl Barth points out the significance of community by saying, "fellow humanity is fundamental to human being. Every supposed humanity which is not radically, and from the very first fellow humanity, is inhumanity."⁶¹ This means that it is in community that Africans find meaning and comfort. When *communitiness* is impaired, then people lack that holding space which keeps them safe.⁶² Thornton shares the significance of community by saying "people suffer in relationship to communities not apart from them. Even when they are isolated from a particular community, it is still a community from which they are estranged."⁶³ This means when community is shattered, lives can be crushed too, because of lack of support.

⁵⁹ Christopher I. Ejizu, "African Traditional Religions and the Promotion of Community Living in Africa," <http://www.afrikaworld.net/afrel/community.htm> (accessed September 2011.)

⁶⁰ Maake Masango, "The African Concept of Caring for Life," HTS Theological Studies 61, no. 3(2005): 916. Masango is a Lecturer in the Department of Practical Theology at the University of Pretoria.

⁶¹ Karl Barth, *Church Dogmatics* vol. 3/2 (Edinburg: T and T Clark, 1960), 228.

⁶² Communitiness- of being in community with others, a sense of community.

⁶³ Sharon Thornton, *Broken yet Beloved*, 127.

To an African, “I am who I am in encounter. I am created to give and receive help to and from my neighbor, thus, to be human is to be committed to community.”⁶⁴ The above views agree with what one focus group reported during the interview. When asked what they think were the needs of survivors, one participant responded:

With perpetrators, I think they need to be part and parcel of the community. They do not want to be shunned. They want to be part of the society. They want help to fit back into the society. The political bases have been closed, now they do not have a community and they see themselves going back to where they came from. Their challenge is fitting back into the community since they cannot do without one.⁶⁵

From the focus group’s perspective; care, meaning, and worthiness are largely built on community, hence, survivors need not to be ostracized. Edward Wimberley speaks to this by saying, “the community ethos is an important resource for pastoral care, while the community itself functions as a critical care provider.”⁶⁶ Hence, for survivors who have been displaced, they need a community where they can feel at home, where they can receive care. As I was reflecting on this important role that the community plays in African society, I am reminded of Bonhoeffer’s theology of “life together and community as a gift from God.”⁶⁷ Even though Bonhoeffer was referring to life together within a Christian set up, I can look over his shoulders and apply the concepts from his life together theology to the post-political violence situation in Manicaland. Bonhoeffer’s emphasis on the communal social character of human beings is not different from the collectivistic focus of the Zimbabwean Shona society. His ecclesiology concept of

⁶⁴ Timothy Gorringer, *A Theology of the Built Environment: Justice, Empowerment, Redemption* (Cambridge: Cambridge University Press, 2002), 184.

⁶⁵ Pastor’s Focus Group, interview by Mazvita Machinga, Manicaland Province, September, 2011.

⁶⁶ Edward P. Wimberly, *Pastoral Counseling and Spiritual Values: A Black Point of View* (Nashville: Abingdon Press, 1982), 26.

⁶⁷ Dietrich Bonhoeffer, *Life Together* (London: SCM Press, 1963), 20.

communion and community is applicable in that, in the aftermath of political violence, the camaraderie-like fellowship in a community fuels healing and recovery from the effects of political violence.

Bonhoeffer constructed life together theology after he was impacted by his interface and experience with Africans and African Americans' theological views at Union Seminary and also his experience of the Finkenwalde community in 1935.⁶⁸ When communities are "in life together" it means survivors will be there for each other. Furthermore, for Bonhoeffer, "community is constituted by being together and being there for one another; its dynamic is self-forgetting love. The love and care of God is realized when brethren care for each other. The principle of the incarnation not only involves the pastor, but the entire Christian community."⁶⁹ In post-violence situations, God can use communities to bring healing and most survivors expect churches to reach out to survivors.

In the previous sections, I talked about the role of hope in the healing and reconciliation process. Lester relates hope and community when he states that, "clinical practice makes it quite clear that hope does not exist in a vacuum, but rather in shared experiences with others."⁷⁰ This is true for some survivors and communities in Manicaland. For those who experienced community, shared experiences of pain brought relief and a sense of hope to them. For examples, Comfort one of the participants believe

⁶⁸ Ruth Zener, "Dietrich Bonhoeffer's American Experiences: People, Letters, and Papers from Union Seminary," *Union Seminary Quarterly Review* 31 (Summer 1976): 272-81.

⁶⁹ Susan Rakoczy, "The Witness of Community Life: Bonhoeffer's Life Together and the Taizé Community," *Journal of Theology for Southern Africa* 127(March 2007): 44.

⁷⁰ Andrew Lester, *Hope in Pastoral Care*, 94.

that it is only through a power greater than themselves and the care that the community gives that help survivors move on. He said:

The ministry yepresence, inini sapastor nechurch yangu kutora risk yekuenda kuneuya akapisirwa musha. Apo ari kusimudza mapango achigadzirisa umba yake tiri kubatsirana naye tichisimudzawo mabango naye. Tikawe ne pastoral care iri more on the presence as community like this panowa nehealing kana iyewo anozwa kuti people are caring.⁷¹
[The ministry of presence is the one that is important. As a pastor, I need to guide my church and extend acts of care by helping victims rebuild their homes, we need to be there when they are putting pillars of their houses. In that way healing can take place when victims feel loved cared for and supported.]

In this way attention to survivors is set within a larger framework of community which in turn allows personal and interpersonal dialogue. An analysis of the research participants' responses shows that, there is a connection between hope, community and identity. Mucherera notes this connection when he asserts that, "most Africans and other indigenous communities believe that the roots of an individual's personal identity are in the community to which one belongs."⁷² A sense of belonging and community enhances confidence in survivors. In the same manner, Lynch argues, "hope cannot be achieved alone. It must in some way or other be an act of a community."⁷³ This view is shared by Duane Bidwell, who conceptualizes hope as, "a contextual spiritual resource that manifests through the interplay of social processes, an individual's internal and external resources, and an active transcendent presence."⁷⁴ The above scholars' views are equivalent to the fact that in the African worldview, a functioning community serves as a

⁷¹ Comfort, interview by Mazvita Machinga, Manicaland Province, October 12, 2011.

⁷² Tapiwa Mucherera, *Meet me at the Palaver*, 80.

⁷³ William F Lynch, *Images of Hope: Imagination as Healer of the Hopeless* (New York: New American Library, 1966), 19.

⁷⁴ Duane Bidwell, "Eschatology and Childhood Hope: Reflections from Work in Progress," *Journal of Pastoral Theology* 20, no. 2 (Winter 2010):110.

vehicle for hope and safety. Hence, pastoral care approaches with Shona people must take place within the context of community. In fact, Judith V. Jordan, suggests that the source of most human suffering is disconnection and isolation.⁷⁵ Jordan's view on the role of spirituality in Latino/as matches the role of spirituality in Shona. It is in community that individuals from both groups experience pain and sorrow.

According to Bonhoeffer's convictions, just as it is in African worldview, the idea of communal camaraderie enhances meaningful connectedness with other people and builds unity of purpose. In the Shona African society, personhood is linked to community; hence, pastoral care that springs from the perspective of the communal care is effective. Bonhoeffer's notion of "life together" relates to the Ubuntu African principle. This principle emphasizes relating to one another and a sense of belonging as very important to human well-being. The Ubuntu African principle which refers to "*muntu ungumuntu ngabantu*" is translated as, "a person is a person through other people."⁷⁶ John Mbiti acknowledges the Ubuntu/Unhu principle by stating its significance to African people. He states that Ubuntu means, "I am because you are. You are because I am."⁷⁷ Thus, being part of community is a basic identity of being African and it serves as a safety net during moments of need. For the Shona people, healing comes in relation to the other because personal is also communal. Contrary to what my grandmother experienced, living in community means embracing each other even when views differ. Having no-one to share the traumatizing experiences is in itself hurting and

⁷⁵ Judith V. Jordan in R. Esteban Montilla and Ferney Medina, *Pastoral Care and Counseling with Latino/as* (Minneapolis: Fortress Press, 2006), 19.

⁷⁶ This expression derives from local vernacular languages mostly used in the Southern part of Africa. Amon Eddie Kasambala, "The Impact of an African Spirituality and Cosmology on God-Images in Africa: A Challenge to Practical Theology and Pastoral Ministry", *International Journal of Practical Theology* 9, no. 2(2005): 305.

⁷⁷ John Mbiti, *African Religions and Philosophy* (London: Praeger, 1969), 61.

devastating. As asserted by Teresa McGee, “the silent wound that has no human witness or advocate is profoundly destructive.”⁷⁸ For an African, familial and communal relationships matter. There is a shona proverb which speaks to this, namely, “kutsva kwendebvu warume wanodzimurana.” [When there is crisis, people come together and assist each other.] The sad thing is that violence in Manicaland has destroyed this sense of community and left people without reliable safety nets.

Amon Eddie Kasambala, a Zambian theologian affirms the role of community when he says, “To an African person, pastoral care inevitably encompasses the care of life within the context of community. Thus, effective pastoral ministry is that which takes place in a community setting rather than in a one-room office. African approaches to pastoral care and pastoral theology are communal rather than individualistic.”⁷⁹ In a loving and caring community, survivors develop trust and confidence in themselves and others as they sense that they are loved and valued. Similar to Bonhoeffer’s view, to the Shona tradition community is essential for thought and decision making.⁸⁰ What all this means is that any interventions in post-political violence situations, where communities have been deeply divided, there is need for deliberate efforts to encourage relationship building, as this is the backbone of the survivors’ day-to-day coping.

Implications of Bonhoeffer’s Thought of Communal Character

Bonhoeffer’s thoughts can be applied to the healing and reconciliation in Manicaland in that, even if survivors have encountered different experiences, there is a life to be lived together. For instance, the concepts underlying his theology of

⁷⁸ Teresa Rhodes McGee, *Transforming Trauma*, 12.

⁷⁹ Amon Eddie Kasambala, “Impact of an African Spirituality and Cosmology,” 301.

⁸⁰ Dietrich Bonhoeffer, *Sanctorum Communio*, translated by R. Gregor Smith (London: William Collins, 1963), 45.

community are the ones that enabled a Chimanimani community to repair their local mortuary. A research participant from Chimanimani shared how some parts of their district have been transformed when survivors rallied together and participated in community building projects. An example is when perpetrators and victims in his community were able to repair a local mortuary that had been in bad shape for over a couple of years. This rebuilding of community came by when survivors came together and persuaded each other to work together for the good of their society and their families.

Bonhoeffer's commitment to the communal character of human reality reminds me of these survivors' commitments to be part of a caring community. For post-political violence communities, praying together may mean carrying out communal rituals that bring people together. When people are not in community, then, according to Bonhoeffer, the "Other" can never become a "Thou," but is relegated to the status of an object.⁸¹ If reconciliation is to take place in deeply divided communities then it is important that others are seen as Thou, whom we can truly join hands in community and live as God intends us to be. Pastoral care can help people to be who they are meant to be and in relationship with self, the other and God. Pastoral care provides opportunities for nurturing human beings and helps people treat each other as Thous. Pastoral care practices help survivors to realize that God has given us to each other as beloved Thous and it is important that church members there for each other in times of crisis. In summary, God has put human beings in community in that way they can come together for mutual support and encouragement. Therefore, it is significant that in post-political violence situations various dimensions of rebuilding activities flow from life together. It

⁸¹ Dietrich Bonhoeffer, *Act and Being*, translated by Bernard Noble (London: William Collins, 1961), 156.

is also important to realize that, as the rebuilding of a community takes place, survivors' contributions complement each other. As a result of this understanding, I propose a Theology of Rebuilding as one that relates to post-political violence situations. In the following section, I describe the theology of rebuilding and its components as it relates to the Manicaland Province of Zimbabwe.

Theological Reconstruction

My experience with the research participants shows that, in almost every interview, rebuilding of communities and lives is a major aspect in post-violence pastoral care. Hence, in this section, I discuss a theology of rebuilding as my new reconstruction for post-violence theology of care. On top of the traditional functions of pastoral care proposed by Seward, Clebsch and Jackle, and Watkins Ali, I have added rebuilding and redirecting. While rebuilding and redirecting are significant in post-political violence situations, I chose rebuilding as my theological reconstruction for two reasons. First, after cessation of violence in Manicaland Province, the need for rebuilding and restoring civil society is indispensable. Secondly, in post-violence situations, rebuilding is an overarching agenda. Reconciliation, empowerment and redirection are rebuilding strategies. Considering the Manicaland Province situation, there is need for previously fragmented communities to redirect their energies and thoughts into constructive activities. After over a decade of exposure to violence, positive and negative momentum is already there. Even though they have been wounded and dehumanized most survivors yearn for rebuilding of peaceful communities. There are others who are angry, frustrated, feel betrayed and are preoccupied with the desire to retaliate. This is why redirection is important. It helps survivors have better options of handling pain and hurt. Through

pastoral care, survivors are not asked to forget, deny, or tolerate what was done to them; instead, they are asked to move the momentum from destructive directions into appropriate, constructive directions. The redirection is done with an aim of rebuilding what has been destroyed. The outcome of the redirection of energies and focus would be healing and possibilities of a new future. However, notwithstanding the importance and possibility of a theology of redirection in post-violence situations, a theology of rebuilding is all-encompassing. Thus, in this study, I have chosen to limit my focus on a theology of rebuilding, bearing in mind that, a theology of redirection would add a rich perspective for post-violence healing processes and as such I will explore a theology of redirection in future work on post-political violence interventions.

Theology of Rebuilding

A theology of rebuilding is important since practical theology is, “often deeply committed to the notion of understanding leading to and from action, or praxis.”⁸² As such, my interpretation and understanding of the survivors’ experiences led me to the theology of rebuilding. The theology of rebuilding reminds me of the biblical story of Nehemiah rebuilding the walls of Jerusalem that we read in the Biblical book of Nehemiah Chapters 3 and 4. As a result, I draw my theology from a reflection of this story. In rebuilding of the walls of Jerusalem, Nehemiah experienced different obstacles, but, he persevered without giving in. The Empowering Pastoral Care pastoral care model is based upon a number of Nehemiahian motifs. For instance, the call to re-build the nation saw Nehemiah taking on the seemingly impractical rebuilding project and God guided him through every step of the project to its completion. Similarly, the

⁸² James Woodward and Stephen Pattison, eds., *The Blackwell Reader in Pastoral and Practical Theology* (Oxford: Blackwell Publishers, 2000), 11.

Empowering Pastoral Care model calls for a strong affirmation of *Oikodome*, i.e., building up through mending of wounds; empowerment that shapes lives and destiny; and re-establishment of relations that were broken.⁸³ Without rebuilding, healing and reconciliation is difficult to attain. As asserted by Laiza:

Mumafuneral nemumachechi umu, zviri kubudiswa pachena kuti zvehondo zvakadini? Zvakapera. Uyai tigarisane, tiwakane, wakasvikirwa ngenjodzi, wakaite njodzi ngatiwakane, let us forget the past and start a new life.⁸⁴

[In community, funerals and in church services, the message is clear that the time for violence is over, victims and perpetrators let us come together and rebuild our communities, we are kins. Let us forget the past and start a new life.]

Laiza's words, clearly indicate anticipation of new ways of being and doing. Based on the discussion above, a theology that is an integration of lament, hope, and community is a suitable one for rebuilding in post-political violence Manicaland. This theology of rebuilding, in post-violence situations, emphasizes the distinctive experiences of survivors as the point of departure for doing theology and that everyone in the community has something to do. Also everyone needs to know what to do, hence the need for empowerment. In an environment where considerable destruction has been done, not only to the material life of humanity, but also to the personhood of individuals, the ability to re-build becomes an opportunity to restore meaning to life and functional wholeness. There is need for rebuilding because, similar to Edward Wimberley's views, the village life that sustains relationality has deteriorated and in some instances collapsed. Wimberly points out that, "made up of extended family and church relations tie, the village once helped maintain physical, emotional, spiritual, interpersonal and communal

⁸³ Joseph Henry Thayer, A Greek- English Lexicon of the New Testament, *Oikodome* refers to "building up."

⁸⁴ Laiza, interview by Mazvita Machinga, Manicaland Province , Zimbabwe, October, 2011.

integrity in the midst of oppression and racism.”⁸⁵ In the case of Manicaland Province, it is in the midst of recovery from exposure to political violence that survivors need support. Political violence that has undermined the cultural heritages that supported meaningful survival in hostile environments has left communities more vulnerable and distressed.

In Manicaland Province, the loss and disruption of survivors’ future stories has been a major cause of distress, thus, rebuilding is necessary. Survivors revisit what was destroyed with an intention of resurrecting that which makes them to be human again. Survivors are assisted to uncover their sacred stories in a way that empowers them to transcend pain and suffering. At times there is need for helping survivors to communicate their stories through rituals, scripture, poetry, and prayer. In post-political violence situation, there is rebuilding of personhood, community, faith and values that needs to be done. There is need for rebuilding of broken lives. If rebuilding is not done survivors will remain vulnerable and unproductive. Through the rebuilding process there exist renewal of perceptions, re-visioning, regaining of security, and acquisition of strength.

Principles of the Theology of Rebuilding.

Why is it important to engage the theology of rebuilding as a conversation partner in this project? This question is conceivable in light of the destructive nature of political violence. In post-political violence situations there is need for survivors to re-establish where they stand, who they are and where they want to head to in the future. For rebuilding to take place there has to be acknowledgement that something was destroyed

⁸⁵ Edward Wimberly, “Black Pastoral Theology as Psychological Liberation,” in *The Quest for Liberation and Reconciliation: Essays in Honor of J. Deotis Roberts*, ed. Michael Battle (Louisville: Westminster John Knox Press, 2005), 142.

and that one feels uncomfortable and concerned with the mess and the damage. I have come up with four principles towards the theology of rebuilding in post-political violence situations. These principles are; being concerned, acknowledging damage, transformative community action, and new existences.

Being Concerned - Sense of Uneasiness

First, there is a sense of uneasiness and concern with regard to the situation of individuals and communities. There is a sense of insecurity. Nehemiah's love for his people and his homeland made him be concerned for Jerusalem. He feels that the lives of his people are threatened and insecure. He is greatly disturbed and moved by the news he receives regarding his people. Similarly, for rebuilding to take place in post-political violence situations, individuals and communities feel uneasy, troubled, and yearn to see things being different. The sense of insecurity makes it challenging to heal. As asserted by Teresa McGee, "trauma cannot begin to heal until safety is established."⁸⁶ Getting concerned means that, individuals and communities ask: Are there "walls" that have been destroyed that need to be built? When they realize that their lives and their future have been destroyed, they desire to build up. Overall, violence leaves a lot that is cause for concern, when it comes to human well-being.

Acknowledging Damage and Lament

The second principle is acknowledging the damage and the existence of wounds. The realization often goes together with a sense of sadness and grief. In post political violence Manicaland, people are filled with fear and would rather deny that harm was done to them, for the sake of saving their lives from more pain. It is a recognized fact

⁸⁶ Teresa McGee, *Transforming Trauma*, xii.

that acknowledging the damage that was done in the face of violence is one of the pre-requisites for healing and reconciliation journey. Flora Keshgegian stresses the importance of acknowledging pain when she says, “By remembering and acknowledging what happened survivors begin to transform the traumatic memory so that the memories could be integrated into their lives as a survivor of violence.”⁸⁷ But, while acknowledging is essential for healing, it is a big challenge, especially where the perpetrators are still in control as in the case of some communities in Manicaland. In that case victims will prefer to remain silent as if nothing bad happened.

It is however important to know that acknowledging what happened enables the survivors and communities to start owning the healing process. This is where the pastoral care practices by churches can open up safe opportunities for survivors to share. Survivors need a place to share what really happened to them, they need someone to witness their stories. Pastors need to encourage survivors to process their experiences, for truth and acknowledgment cannot be separated from the healing process. Recognition and acknowledgement of one’s pain signifies the start of renewed human dignity that survivors deserve. In the process of acknowledging the pain, survivors should know that the God who is a very present help in trouble will accompany them and meets them at their points of need. It is important that survivors acknowledge what happened to them since this releases some form of vitality. This vitality may lead survivors toward new beginnings.

⁸⁷ Flora Keshgegian, *Redeeming Memories : A Theology of Healing and Transformation* (Nashville: Abingdon Press, 2000), 26.

Transformative Community Action

After Acknowledging and validating survivors' feelings, it is important that further tangible care be offered. This care can only be effective if the needs of the survivors are identified. Once the needs of survivors are identified, it is the responsibility of the survivor with the assistance of caregivers to ensure that the needs are met. The pastor may offer the help or refer to someone capable of meeting the needs. Hence, this third principle in rebuilding is community action. From a Shona perspective, it is the role of the community to come together and accompany survivors in transformative action. During all this, it is important that pastors who are caring be respectful and supportive and not take over or prescribe religious activities.

From the story of Nehemiah chapter 3, we read about all the citizens coming together, each one doing his or her part on the huge job of rebuilding the city walls. Similarly, for genuine healing and reconciliation to take place, it calls for the participation of every stakeholder in the community. From a Shona cultural perspective, ceremonies and festivals are performed mainly at family or communal levels. This is where, as previously alluded, churches mobilize their members to be available for each other and respond to the needs of the survivors. Both the survivors and local communities need to act in tangible ways that reflect the presence of a caring and loving God. But for action to take place, survivors and their communities need to be equipped with the appropriate skills. This is why it is important, in any post-political violence situation, that there be deliberate efforts in equipping communities and survivors with helping skills.

New Existences

Any rebuilding efforts should materialize in new ways of life. This encompasses new perceptions, new focus, and a new mission. So, you hear some survivors committing themselves to work out differences and co-exist with those who belong to different political affiliations. For the survivors in Manicaland, new existences means deep investments of God-given self in the human disposition of hope. It means striving towards common good and functional future stories.

In conclusion, Moltmann's theology of hope, Lester and Capp's pastoral theological views of hope, life together, and lamentations each offer unique insights into the healing and reconciliation process in post-violence context. The theology of hope offers a God of hope, who suffers with survivors. A God of Israel's Exodus, "who moves at the head of his people in the pillar of cloud by day, and the pillar of fire by night, is the one that most survivors depend on."⁸⁸ Life together exemplifies why community is an important component of healing and reconciliation. The lamentation genre demonstrates the need to create space for survivors to protest and mourn their losses. Thick description of the survivors' experiences in dialogue with various scholarly views creates a foundation upon which effective care can be offered. I now turn to discussion and an explanation of the Empowering Pastoral Care model of care.

⁸⁸ Jurgen Moltmann, *In the End-The Beginning: The life of Hope*, translated by Margaret Kohl (Minneapolis: Fortress Press, 2004), 86.

Chapter 7

TOWARD EMPOWERING PASTORAL CARE

In sharing about their experiences, research participants provided extensive information about the nature of pastoral care practices they felt were effective in facilitating healing and reconciliation. Exploring all the aspects regarding the impact of violence on survivors and what the survivors need would be far more than I can share in this chapter. Nevertheless, in this chapter, I summarize the nature of effective pastoral care in the aftermath of political violence and offer a constructive proposal of care, namely the Empowering Pastoral Care model. In addition, I also present pastoral care as an umbrella term that describes three forms of care namely; spiritual care, pastoral counseling and ecclesial care. In an endeavor to correlate pastoral care practices with lived experiences, it is important that I begin by highlighting the needs of survivors. Identifying survivors' needs is an important component toward the proposed empowering pastoral care model. The churches' public dialogues with society should lead toward awareness of survivors' needs. In so doing, as practical theologians, caregivers will be starting with deep awareness of concrete experiences as emphasized by Groome in his shared praxis in praxis approach to practical theology. Below is an overview of the needs.

The Needs of Survivors

If churches are to head toward empowering pastoral care interventions, they have to make a deliberate effort to acknowledge and understand survivors' needs. Both the survivors and those who are offering pastoral have to communicate. In Chapter 4, I highlighted some of the needs communicated by survivors namely; food, shelter, community, safety, functional wholeness, coping and life skills. It is important to note

that, in post-political violence situation in Manicaland, survivors have varying needs depending on the impact violence had upon their lives. When offering pastoral care, the existing survivors' needs will determine the nature of pastoral care that needs to be offered. For instance, participants highlighted that having access to basic needs such as food, shelter, clothing and medical assistance is very important if healing is to take place. Also having a peaceful safe environment where pain is named toward better sustainable relationships is just as important. Similar to Herman's views, the research participants mentioned the significance of establishing safety if healing is to take place. One hundred percent of the participants share the same thought that it will be difficult to even provide the basic needs, mentioned above, if safety has not been adequately secured.

Furthermore, survivors need help that is sustained by a societal network of caring people and also a mechanism that promotes peace. Like in the cases of Zinwe, Laiza and Chief Muriro, their social network managed to help them move on with life. From this research's findings and from my grandmother's experience, I learned that survivors go through various levels in their recovery and adjusting processes. These levels toward recovery and adjustment are determined by survivors' needs. Thus, it is important for caregivers to be aware of the level a survivor is at, so that they offer appropriate pastoral care. For example, there is a level when survivors start to accept the reality of being wounded and hurt. Survivors will understand that there is nothing that they can do to change what actual happened to them. They will understand that the scars left by violence will ever be there. Thus, they should find ways of integrating the horrible experience into their lives and move on with life. They do this by taking steps to foster recovery and coming to terms with their situation. For instance, during such a period, my grandmother

was pained and angry about what happened to her. However, she had to embrace the fact that her husband and son were gone and that she would never see them walking again. She also narrated that as she was burying my grandfather and my uncle in shallow graves, she thought she was dreaming. It was only after some weeks that she came to terms that her husband was gone. Throughout these roller coaster moments, survivors' needs differ too.

Another issue that came out is the need to reclaim identity as a precious child of God. Because of extreme dehumanization survivors of political violence lose sense of self, identity and value. The loss of selfhood makes the survivor feel empty. My grandmother reported feeling a sense of emptiness, lonely and isolated with no-one prepared to talk to her about what had happened and her experience. She felt that her life had been assaulted and rendered of no value by the perpetrators of violence. This was similar feelings for Zinwe too after he was physically assaulted. Pasita and my grandmother would best be described as people whose sense of self had been damaged. As Herman says about traumatized victims, "their bodies and lives were invaded, injured and defiled."¹ Similarly, that has been the situation that survivors in Manicaland had. Through the degrading acts survivors were felt worthless. Thus, another need in circumstance like that is the restoration of human dignity. An additional need of survivors is the sense of belonging and community. As asserted by Tamika one of the focus group participants:

Kana tawakutaura , both the perpetrator and the victim masurvivors, ndinawo wese muchechi. The victim was dehumanized, and now pane danger yekuti I may end up condemning the perpetrator and yet mucommunity maari kugara ari ostracized too. I think both sides need to

¹ Judith Herman, *Trauma and Recovery*, 53.

be part of the community, of the society; they do no longer want to be ostracized.²

[When you reflect on this, both the perpetrator and the victim are survivors. I have them both as members in my church. The victim was dehumanized, and now there is a danger of me as a pastor just focusing on condemning the perpetrator, and yet he or she is being ostracized in the community too. I think both sides need to be part of the community; no-one should be ostracized.]

Overall, in post-violence situation survivors have needs and it is through a collaborative exercise between survivors and caregivers that these needs are identified and addressed. With an understanding of some of the survivors' needs, we now turn to examine how research participants experienced the pastoral care and counseling services offered by churches and communities.

It is evident from Chapter 4, which is showing the results of the field work, that pastoral care that is effective is an integrative ministry of presence, love and compassion, grounded in God's love, consisting of practices that attend to the needs of survivors. They do this by tending to brokenness, offering survival skills and building relations. This is achieved through a three-fold pastoral care ministry, namely; spiritual care, pastoral counseling, and ecclesial care. Pastoral care practices that embrace the three aspects of care mentioned above will enhance functional wholeness of survivors and ultimately leads toward healing and reconciliation. It is important to note that the three components of pastoral care (shown in the diagram below) are distinguishable, but, not separate. Each of the aspects contributes to the whole when it comes to fostering survivors' healing, growth and coping skills. The diagram below shows the three-fold pastoral care ministry

² Pastors Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 2011.

that is helpful in the post-political violence situation of Manicaland Province in Zimbabwe :

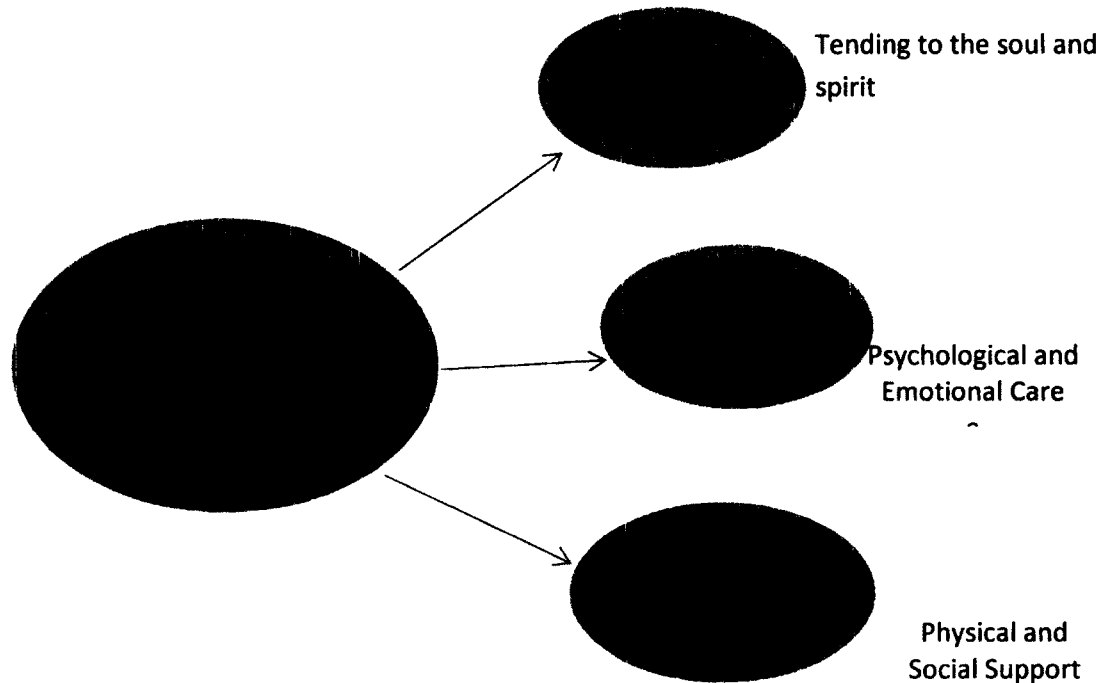


Diagram 2. The three components of pastoral care needed in post-violence situations

From the diagram above, spiritual, psychological, and socio-cultural aspects of humanity need to be attended for functional wholeness and vitality. Through the various components of pastoral care shown above, caregivers walk alongside the survivors and assist them to be on their feet again. As asserted by Shelp, “Through human presence, God becomes present and active in the world. Pastoral care can be a sign that a person's suffering does not separate that person from God or from God's community of care and concern.”³

³ Earl E. Shelp, “Pastoral Care as a Community Endeavour,” *The Parkridge Center Bulletin*, May/June 2001, <http://www.parkridgecenter.org/Page516.html> (accessed April 20, 2011.) This article is adapted from *Sustaining Presence: A Model of Caring by People of Faith* (Nashville: Abingdon Press, 2000) <http://www.parkridgecenter.org/Page516.html> (accessed April 20, 2011.)

This is affirmed by Zinwe who reported that what could have made an impact and facilitated his healing was the presence of his congregation:

Ndaitirisira kuti pamwe ndichaonawo chechi yangu ichisvika, yes ndaitofunga kuti why are they not coming, sure here kuti wanhu wechechi kutadza kumbosvikawo. Hapana akauya. Hapana icho ndaidakwawari kungonamata hako. Saka neumwe survivor wekuzofa uyo takatanga hedu kusanagana tichishare nekunamata and zvaibatsira.⁴

[After I was beaten, I was expecting to see church leaders visiting me, but no-one came. I always wondered why they were not coming even to have a prayer with me. I could not believe that for sure they did not come. So, to console myself, I started visiting and meeting with that friend of mine who died of wounds and when we met it was very helpful because we shared and prayed.]

All Zinwe wanted from his colleagues was their presence and a sign that they cared.

Their presence would have meant a lot to him. Zinwe is sharing how a caring presence would have lessened his burden. Spending time with those in crisis is not something new to the Shona African tradition. Traditionally, if someone is in crisis, relatives, neighbors and friends visit him or her to offer moral support and care. Thus, Shelp's view of pastoral care that signifies God's presence resonates with the Shona perception of care which is incarnational and therapeutic. Jesse Mugambi cited in Maahe Masango shares related thoughts regarding the therapeutic nature of pastoral care by saying, "Sometimes the most therapeutic activity in pastoral care is the assurance that exudes from human love, with such words as: I am here, I am with you, and I care."⁵ The situation in the aftermath of political violence leaves some survivors vulnerable, with brokenness that is so great so that the presence of a caring community goes a long way in facilitating healing. A caring community reaches out and touches the lives of those in distress.

⁴ Zinwe, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, September, 2011.

⁵ Mugambi cited in Maahe Masango, "The African Concept of Caring for Life," *HTS Theological Studies* 61, no. 3(2005). Maahe Masango is a practical theologian from the University of Pretoria, South Africa. Jesse Mugambi a Kenyan Professor of Philosophy and Religious Studies.

Bearing in mind that pastoral care is also rooted in the, socio-political fabric; the basic religious and cultural convictions of a community, the following three components define what pastoral care in post violence situations mean.⁶ Depending on the needs of each survivor, caring communities may offer spiritual care, pastoral counseling or ecclesial care.

Spiritual Care

Scholars and caregivers have diverse interpretations with regard to the notion of spiritual care. However, a significant understanding of spiritual care comes from exploring the meaning of the word spirit. According to Craig S. Cashwell and J. Scott Young, scholars in counseling and psychology, “the Latin word for spirit, *spiritus*, means breadth, courage, vigor, or life. This word taken from the Greek noun *pneuma*, and *pneuma* like its Hebrew counterpart, *ruach*, means “wind, breadth, life and spirit”⁷ “This means that spiritual care goes beyond physical, and organic existence. This aspect of spirit is transcendent and more than mere respiration.”⁸ It is life giving, beyond the limits of ordinary experience and material universe. Such a viewpoint parallels *Webster’s Ninth New Collegiate Dictionary* which views the notion of spirit as, “an animating or vital principle held to give life to physical organisms.”⁹ Spiritual care is offered when that which animates or gives life to survivors is given attention for the sake of enhanced well-being. Spiritual care encompasses the awareness of transpersonal and transcendental realities.

⁶ Glenn H. Asquith, Jr., *The Concise Dictionary of Pastoral Care and Counseling* (Nashville: Abingdon Press, 2010), 51.

⁷ Craig S. Cashwell and J. Scott Young, *Integrating Spirituality*, 12.

⁸ *Ibid.*, 12.

⁹ *Webster’s Ninth New Collegiate Dictionary*, s.v. “spirit.” 1987: 1137.

Another vantage point is where spiritual care is viewed synonymous to the classic notion of soul care and nurturing of the human soul. Thomas Oden, in his book, *Pastoral Theology: Essentials of Ministry* states that, “soul according to its classical Christian conception, is the unitive center of the inner powers of the person. Soul is that which we most deeply feel, know and will, and by which the body is animated.”¹⁰ For the Shona people this also means connection to the Divine and to other transpersonal forces. What then is spiritual care in the context of this dissertation? Spiritual care, as is referred in this dissertation, seeks to attend to humanity’s inner well-springs and the animating force of life. Thus, as an aspect of pastoral care, spiritual care is important for the survivors’ healing journeys and especially that Shona people cope with, and understand their suffering through physical and also spiritual lenses, guided by their beliefs and values.¹¹

In the traditional Shona culture, spiritual care includes the spiritual support one gets through the family elders, traditional leaders, ancestral spirits, religious traditions or nature. From the Shona cultural perspective, people tap into their spiritual resources when faced with life crises; at the same time societal and psychological support is necessary too. Spiritual care is integrated with other forms of care to meet the holistic needs of survivors. From a Shona cultural perspective, another important issue is that spiritual care is not reserved for a particular set of individuals, belief systems or religion, instead, spiritual care is for all regardless of faith and spiritual beliefs. Because African communities help each other when in crisis, spiritual care is offered not only by the religious representatives. It is also offered by family members, traditional leaders and the

¹⁰ Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (San Francisco: Harper & Row, 1983), 186.

¹¹ Kathleen Galek et al., “Spiritual Needs: Gender Differences among Professional Spiritual Care Providers,” *Journal of Pastoral Care and Counseling* 62, no.1 (Spring 2008): 29.

community as a whole.¹² Spiritual care helps people connect with themselves, the other, and the spiritual realm. As asserted by Gilbert and Gilbert, “Spiritual beliefs and shared enactments of rituals can offer new meanings and feelings of connectedness to others that can soften feelings of despair and alter physiologies.”¹³ This means that spiritual care endow meaning, value and purpose to the survivor’s lives. In that sense, when offered appropriately, spiritual care is a significant component of pastoral care. It enables survivors to activate their inner resources that help them transcend negative effects of exposure to violence.

When offering spiritual care to survivors, the caregiver starts from where the survivors are spiritually. As asserted by James Greek, “spiritual care occurs when the caregiver takes the initiative to enter into another’s world for the purpose of discerning current needs.”¹⁴ For the survivors of political violence, spiritual care is important since it can address specific spiritual and existential needs of survivors. Violence hurts and impacts human spirituality, thus, necessitating spiritual care. In some academic circles in the USA, the terminology of “spiritual care” is a shift from “pastoral care” that affirms a shared perspective and an extensive way of addressing spiritual, cultural and religious issues in contemporary plural societies.

Pastoral Counseling

Another significant component of pastoral care ministry in the aftermath of political violence is pastoral counseling. Literature shows that there are various

¹² Family includes biological, extended family and clan lineages. Extended family means cousins, grandparents, uncles and aunts, those that can make generations of your family tree.

¹³ Paul Gilbert and Hannah Gilbert, “Spiritual Healing in the Context of the Human Need for Safeness, Connectedness and Warmth; A Biopsychosocial Approach,” in *Spiritual Healing: Scientific and Religious Perspectives*, ed. Fraser Watts (Cambridge: Cambridge University Press, 2011), 114-15.

¹⁴ James Greek, “Spiritual Care: Basic Principles,” in *Spirituality and Health and Wholeness*, ed. Siroj Sorajjakool and Henry Lamberton (New York: Haworth Press, 2004), 95-112.

perspectives regarding the meaning of pastoral counseling. For instance, from church circles, pastoral counseling is a specialized ministry. This is affirmed by Loren Townsend, when she states that, “pastoral counseling is specialized ministry of care with a clear set of expectations reflecting particular theological, psychotherapeutic, ecclesiological, and organizational ideologies.”¹⁵ On another hand, Esteban Montilla and Ferney Medina view pastoral counseling as, “a tool, that people of faith use to discuss their hopes, pains, dreams, and concerns about life and the world, as well as to make meaning of their existence.”¹⁶ This description summarizes pastoral counseling as a healing and an empowering dialogue. Because of the woundedness and the disempowerment that survivors experiences, such dialogues are the ones that are needed in post-violence situations if survivors are to heal. In this dissertation, pastoral counseling is helping conversations that are done from spiritual or religious/cultural frames of reference integrating other disciplines such as social sciences. As a matter of fact, within the Shona culture and well before colonization, there has always been *kurairwa* which is the concept and has similar intention as pastoral counseling, that of accompanying a care seeker in times of crisis.

From my experience as a Shona, *kurairwa* are moments when people seek counsel and guidance from respected individuals in community. During such moments, cultural norms are shared so that people understand their cultural heritages and world-view. For the Shona people, this is important because, cultural values and principles permeate all the aspects of day to day life, including care practices. Spiritual resources that help a person recover are explored. *Kurairwa* can be done through marriage

¹⁵ Loren Townsend, *Introduction to Pastoral Counseling* (Nashville: Abingdon Press, 2009), 32.

¹⁶ R. Esteban Montilla and Ferney Medina, *Pastoral Care and Counseling with Latino/as*, 23.

education, initiation ceremonies, rituals, traditional dances, art, and music. For instance, when I was growing up, there are times when I saw my aunts and uncles participating in cultural counseling (*kurairwa*). In the same way, with the help of aunts, uncles and *sahwiras*, people engage in processes of deep personal sharing in order to work out personal issues or to get education regarding vital life topics such as, marriage, bereavement or child rearing.¹⁷ *Kurairwa* is either being individual-focused or communal-focused conversations. Looking at the functions that *kurairwa* fulfills; there are similarities with the western concept of pastoral counseling. Though it may not have been termed “*pastoral counseling*,” *kurairwa* is similar to contemporary western pastoral counseling. As previously mentioned in Chapter 3, even though the naming is different the concept is similar. There are care principles that are integral to the Shona people that could match up the discipline of pastoral counseling and vice versa. For instance, the predisposition of both practices towards spirituality, religious things, and nurturing is noticeable. I use the term “religious” in an inclusive sense in which the interests of Christians and those who belong to other faith traditions, such as traditional African religions and Judaism may be incorporated.

From a traditional Shona perspective, “traditional caregivers are religious persons because of their association with the spiritual world,”¹⁸ that is the ancestors or *Musikawanhu* (the Divine Creator). This inclusive viewpoint applies to post-political violence Manicaland because apart from tending to their members, religious caregivers have an obligation to offer care to communities at large. In most cases the community is

¹⁷ *Sahwira* is a name given to a family confidant, who is not a relative but who participates in the welfare of a particular family. This person is chosen from the community at large by the family concerned.

¹⁸ Abraham Adu Berinyuu, *Pastoral Care to the Sick in Africa: An Approach to Transcultural Pastoral Theology* (Frankfurt am Main: Peter Lang, 1988), 22.

inter-denominational and interreligious. Likewise, African traditional caregivers tend larger communities too. For post-violence situations, pastoral counseling can be done either at individual or communal levels depending on the situation, as shared by participants in the verbatim below:

Mazvita (interviewer): “How can you exercise effective pastoral care in your communities?”

Focus Group (response): It all depends kuti survivor wako a survivor achibuda mune zvipi. Zvinoda the whole church community to be involved here? Zvinoda ini sapastor kusangana naye tiri two ndichizwa nhunha dzake and go through naye the process.¹⁹

[It all depends with the circumstances affecting the survivor. I will have to access if the survivor’s situation calls for the community’s intervention and then we see how that can happen or if the survivor’s situations need me as the pastor/caregiver to meet with the survivor on a personal basis.”]

The message being send by this focus group is that individual-focused and communal- based counseling do not compete with each; instead, from the Shona perspective, they complement each other. This is true because in traditional Shona culture, depending on the issue, individuals are either sent to the elderly or clan advisors for counsel, or in other situations, communal counseling is conducted through palaver gatherings.²⁰

A significant point to note is that laity and clergy can offer individual pastoral counseling as long as they have been trained and equipped with pastoral counseling skills. This is affirmed by Howard Stone who states that all Christians are in one way or another

¹⁹ Pastors Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, October 12, 2011.

²⁰ A public, open- sided meeting, well known to the African gerontocracy, which constitutes a gathering of a group in order to conduct business of mutual interest in a centralized and formal manner. Also known as “padare” in the traditional Shona Zimbabwean culture. Palavers can be used in society to aid community members to participate in transformative activities.

involved in pastoral care.²¹ Stone's assertion affirms the call for members to bear one another's burden. "Carry each other's burdens, and in this way you will fulfill the law of Christ. (Gal. 6: 2)"²² John Patton, in his communal-context model of pastoral care, stresses the significance of laity and clergy participation in care ministries:

It is the caring community, inclusive of both laity and clergy that provides pastoral care. The ministry of pastoral care should be understood holistically rather than hierarchically, following the body image of Paul in 1 Corinthians 12 and Ephesians 4. This means that the theory, or theology, of pastoral care for the laity and clergy should be the same.²³

Through pastoral counseling, caregivers integrate information from religious/cultural resources, social sciences and other disciplines to enhance their care ministries. As laity and clergy caregivers become aware of the devastating consequences of political violence, it is important for them to offer counsel in order to help survivors cope. In a post-violence environment, pastoral counselors act as agents of God's transformation by forming therapeutic relationships with survivors and communities. One-on-one therapeutic relationship will help survivors process their experiences, adopt healthy coping skills, behave, and think differently. Pastoral counseling also helps survivors come to terms with their situations.

Another significant way of viewing pastoral counseling is through the communal care lens, which undergirds the traditional African society. Family/community-based counsel has always been the backbone resource when people are in crisis. While individual pastoral counseling is acceptable, traditional Zimbabweans favor community

²¹ Howard W. Stone, *The Caring Church: A Guide for Lay Pastoral Care* (San Francisco: Harper & Row, 1983), 1.

²² NIV.

²³ John Patton, *Pastoral Care in Context: An Introduction to Pastoral Care* (Louisville: Westminster/John Knox Press, 1993), 3.

and family support more than they do individualized specialized mental health care. The struggle of caring for each other communally has always been the norm in traditional Shona grassroots level. This is why my grandmother was troubled when her community did not visit her after the murder of her husband and son. The information from the interviews clearly demonstrates the significance of community if healing and reconciliation is to take place in post-violence Manicaland, as you will see in the next chapter. Examples of community and family support services include healing meditations and rituals; and traditional healing (cleansing rituals). Unlike the Western individualized pastoral counseling, communal pastoral counseling is not left in the hands of a few; instead, the whole community is responsible and acts as each other's kin. This goes hand in hand with the Unhu/Ubuntu Abantu African phenomenon. With Ubuntu, pastoral counseling does not only serve an "individual by an individual, but, serves an individual through a community and a community through community care."²⁴ The palaver approach is an appropriate practice where community members take care of each other and listen to issues distressing others. As asserted by Tapiwa Mucherera, churches can recreate the palaver for survivors.²⁵ Reports from some of the participants also acknowledged the role of palaver gatherings in facilitating healing. At the church palavers, survivors listened to each other's personal struggles and victories. In that way they formed something similar to support groupings.

²⁴ Reuben Phaswana Demba, , "Communal Pastoral Counseling: Culturally Gifted Care-giving in Times of Pain: A Vhavenda Perspective," Masters Theses, University of South Africa, 2008, University of South African Institutional Repository (UnisaIR), <http://uir.unisa.ac.za/handle/10500/2712>(accessed September , 2011).

²⁵ Tapiwa Mucherera, *Meet Me at the Palaver*, 91.

The use of palaver gatherings as a traditional method of community counseling encourages survivors to tell their stories. This can be used to empower survivors and promote respect of human dignity at communal level. African communities that have upheld the tradition of palaver gathering have the opportunity to interact and address any irregularities going on in their communities. Palaver gatherings are similar to what the Western world calls group counseling or psycho-education. From the research participant's perspectives, dearth of palaver forums in grassroots has led to perversion of community values and people behaving in destructive ways. Communities need to go back and take advantages of this traditional resource that enhances growth and functional wholeness. Whether it is one-on-one or the palaver counsel, the most important element is how both forms enable survivors to discover new bases for self-worth and the value of the other. Nyanazi, one of the survivor said, "We need people to see others as human beings and respect life."²⁶ She was affirming the function that palaver gatherings play.

From the participants' viewpoint, the importance of having a place to share cannot be overemphasized if survivors are to heal. This is also affirmed by scores of research studies on trauma care that have shown that survivors who do not share their stories develop more challenges than those who share. Laura Milner speaks to this by saying, "repressing traumatic narratives can be an ongoing stressor which gradually undermines the body's defenses. Like other significant stressors, inhibiting storytelling and emotions can adversely affect immune functions; it can damage the heart and vascular system, and even the biochemical workings of the brain and nervous system."²⁷

²⁶ Nyanazi, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 28, 2011.

²⁷ Laura A. Milner, "On Writing, Healing, and Wholeness: Personal and Cultural Benefits of Naming What Remains," *Intertexts* 8, no.1 (Spring 2003): 26-27.

In post-political violence situation, this is so much needed, especially that in political violence situations people are dehumanized and reduced to objects. Some of them end up having distorted views of their identity as God's precious people. Participating in discussions that gives consideration on human sacredness, treatment of others as human beings is essential for survivors' healing journeys. Pastoral counseling can make this happen.

Ecclesial Care

Ecclesial care is the third component of pastoral care that was mentioned by all the research participants. As asserted by Barry Hart, tangible issues should be seen as having a psychological and symbolic importance in reconstruction phases.²⁸ The following responses from some research participants that show the need for ecclesial care in post-conflict situations:

Mazvita : What are the needs of survivors?

Response One: Kubatsira wanhu kuita tumaprojects tunounza wanhu pamwe uye nemari."²⁹

[They need help with starting some self-reliant projects..]

Response Two:

Toti wamwe wakaparadzirwa pfuma yawo, chikafu kunyanya, wamweni wakapisirwa dzimba warikuchema chema. Saka kuunganidza mbatya nekuti dzimba dzigadzirwe, zvinobatsira.³⁰

[Some survivors had their belongings, granaries destroyed. So, these people need things like clothing, food, and help in rebuilding their houses().]

Response Three:

As a community we need to say damage yakaitwa apo yakakura tawakuenda kunoshanda, we feel as a church we are going to be

²⁸ Barry Hart, *Peacebuilding in Traumatized Societies* (Lanham, MD: University Press of America, 2008), viii.

²⁹ Tafara, interview by Mazvita Machinga, Manicaland, Zimbabwe, October 14, 2011.

³⁰ Zinwe, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 2011.

practical. Church ngaiite zviro practically haiwa kungotaura chete. We need no to theorize only, zvinoda kuita.³¹

[As a community we need to say that the damage that was done to this survivor is too much, let us come together and help in practical ways , such as thatching the roof, giving him grain or buy coffins for the dead.]

The three responses above are examples of the need for ecclesial support in the aftermath of political violence. Ecclesial care is the “*hands-on concrete care*” that congregations provide to survivors. Ecclesial care comes in diverse ways that address the concrete needs of survivors. It involves assembling resources together so as to hold each other in times of crisis. Similar to Edward Wimberly’s views on pastoral care and Black churches, “pastoral care has to do with mobilizing the resources of the total community in caring for the needs of individuals.”³² The focus of ecclesial care on material support and tangible help is what mainly distinguishes it from spiritual care and pastoral counseling. These last two mentioned focus more on attending to the intangibles of humanity i.e. soul care and psychological or emotional care respectively. Ecclesial care fulfills what Jesus Christ speaks to with regard to attending to tangible needs. In fact, Jesus Christ’s ministry provides a model that stretches out to meet tangible needs such as food. “Jesus’s ministry was not only focused on spiritual or emotional needs, but, he also paid attention to physical aspects of people’s lives.”³³ Through ecclesial care, churches deliberately reach out to survivors by addressing the individuals or the communities’ humanitarian needs, apart from emotional and spiritual needs.³⁴ Toraga, one of the participants comments on the need for humanitarian help to survivors;

³¹ Chigere, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 2011.

³² Edward P. Wimberly, *Pastoral Care in the Black Church* (Nashville: Abingdon, 1979), 34.

³³ Tapiwa Mucherera, *Meet me At Palaver*, 107.

³⁴ Humanitarian includes help such as food, medical care, shelter, education and clothing,

Mazvita: What pastoral care practices have you seen being effective?

Toraga Response: Kutaura chete kusina action hakubatsiri, we need to identify those affected, we need to put out faith into action. Just to say God cares is not enough. People do not need a pie in the sky gospel they need a pie on their table gospel.³⁵

[You know, faith without action is of no use, we need to identify those affected, put our faith into action. Just to say God cares is not enough. People do not need a pie in the sky gospel they need a pie on their table gospel.]

Carroll Wise support this by saying, “the idea of sovereignty and sufficiency of grace must be balanced, as it is in the New Testament, by human responsibility on the level of the proximate, the human aspects of life.”³⁶ Thus, religious institutions need to identify the real needs of survivors and offer concrete pastoral care that is the one that is effective to help start moving toward healing. Through the ecclesial care, human suffering is lessened, hope is fostered, and holistic well-being is promoted. Ecclesial care differs from spiritual care or pastoral counseling in its focus on attention to physical needs. As I conclude this section, I underscore the point that in post-violence Manicaland, pastoral care that effectively tends to the visible and invisible wounds of survivors is care that incorporates spiritual care, pastoral counseling and ecclesial care.

It is, however, important to note that the goal of pastoral care in post-political violence situation is not that of fixing problems, but, of acknowledging people’s experiences and cultivating survivors’ capabilities to tap into various resources that will strengthen them. When it comes to pastoral care and survivors, this research has clearly shown the buffering effects of pastoral care. Buffering means that, when offered appropriately, pastoral care cushions or shields survivors from harm and the effects of

³⁵ Toraga, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 30, 2011.

³⁶ Carroll A. Wise and John E. Hinkle, 22.

exposure to political violence, thus, minimizing the damage to human well-being. This is done through deepening a sense of community, listening ears, survival and coping skills.

An example is that, as a way of helping survivors like Pasita, churches could use pastoral care practices by first creating a safe space for Pasita to pour out his pain and then listening to his experiences. I agree with Andrew Lester, when he says that churches provide a surrogate family that accepts the hopeless into an intimate fellowship and cares for them in ways that awaken hope.³⁷ Through such pastoral care, Pasita and other survivors' focus could be redirected from destructive mindsets to opportunities for constructive transformation. One wonders what practices of pastoral care would do this. Pasita needs to recover and claim his identity back. He has a spiritual void that needs to be attended to. In the previous chapter, I talked about the multifaceted nature of pastoral care. This means that pastoral care practices should attend to spiritual, emotional, psychological and physical components of survivors. In the aftermath of political conflict, pastoral care as a service should address the spiritual void in survivors' lives, a void that robs the survivors of their vitality and their capability for positive growth. They should also address the need for basics such as food, clothing, shelter and medical assistance. As in the case of Pasita, we can see how his experience of being abducted totally ruined his life and future. But, this is where we read from the gospels, "the thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full."³⁸ How could Pasita live life to the full when he is carrying all the painful baggage of his abduction experience? Pasita came back home into society, in need of emotional, spiritual, social, economic and psychological help. He came back to a home

³⁷ Andrew Lester, *Hope in Pastoral Care and Counseling*, 98.

³⁸ NIV.

where his wife was no more and his children were scattered all over staying with relatives. What is the nature of pastoral care practices that would redeem Pasita and other survivors in the community? This is where the model of pastoral care discussed in Chapter Six of this dissertation can be a tool to help survivors like Pasita.

On the other hand, Zimwe, a seventy-eight-year old survivor, shared of his story how he was dragged from the comfort of his home, beaten thoroughly and then left to suffer the pain alone. His rescue was only due to the help of a passerby who noticed that he was bleeding and hurt. He walked him to his home. Zinwe shared in the interview that this has been a very painful experience of his life. Ever since that experience, Zimwe has been an advocate of non-violence in his community. Unlike Pasita, whose experience left him powerless and disconnected, Zimwe appears to have developed coping styles and a strong ability to control his destiny. Zimwe gives credit to the caring and supportive relationships that he got from some members of his church and his positive view of himself. He said that even though his church leaders did not respond with caring acts after he was beaten, there were some individual believers who visited him, prayed with him and took their time to listen to his story. What this shows is that when pastoral care is offered at the right time, it helps alleviate suffering of survivors. Also, it was the lay colleagues from his church who came forth to support him affirming the point that pastoral care is not a solely clergy responsibility; instead it is everyone's responsibility.

Zinwe and other survivors did not give up or allow the pain and toll of political violence to take over their lives. Zinwe is one of the survivors who reported how pastoral care practices helped the change in perceptions and attitude, thereby resulting in his healing. Because of the pastoral care support that he got, Zinwe is an example of an

individual who was able to adjust well in the aftermath of political violence. The response of the community members has a powerful influence on healing and reconciliation. As asserted by Chris Kleinke, 'it is easier to cope with being a victim when you find strength in being a survivor.'³⁹ What Zinwe and other survivors gained from care was the connections that reinforced their strengths and capacity to manage situations.

The Empowering Pastoral Care Model

As a result of exposure to violence, some survivors' competence to function is hampered. Thus, they need empowerment in order to help them get back on their feet. As asserted by Ross Parsons's et.al, "the result of intense individual suffering and the fragmentation of relationships and community systems have disempowered the survivors."⁴⁰ Based on the information I gathered from the survivors, empowering them improves their participation in recovery. The call to action is for churches to embark in pastoral care practices that nurture hope and create new possibilities.

The Empowering Pastoral Care model assists survivors to perceive events as challenges and not threats. This means that, through this model, survivors who heal and reconcile are those that have the tools and are willing to adapt their responses to the existing challenges. EPC model focuses on giving skills such as trauma coping skills, life skills and livelihood skills. Through the three aspects of this model, survivors are assisted to come to terms with their traumatic experiences while developing healthy coping

³⁹ Chris L. Kleinke, *Coping with Life Challenges*, 266, Chris Kleinke is a prominent Clinical Psychologist and an author.

⁴⁰ Ross Parsons, "Trauma and Mental Health in Zimbabwe," paper presented at workshop on Healing, Mandel Centre, Harare, Zimbabwe, July, 2011.

strategies. The pastors help by deliberately creating opportunities for survivors to share their experiences. For instance, survivors sit down with people they trust and talk about their dreams and visions. Together, the pastoral caregivers and the survivors pray for strength and wisdom.

In the aftermath of political violence and conflict, pastors work with displaced, disconnected and disempowered survivors.⁴¹ In order to address the survivors' needs, churches need not to end with opening the wounds. Instead, there is need to go beyond and help minimize the effects of violence on survivors' day-to-day life. Depending on the existing needs of the survivors, some components of the EPC model can be favored more than the others. The EPC model responds to the question, "What do you need and how can your needs be met?" By responding to the second part of the questions, various strategies, multidisciplinary approaches and resources are brought together to meet the needs of the survivors.

Ever since the crisis in Zimbabwe occurred and absent of psychological interventions, survivors' spiritual resources have been a significant source of hope and healing. Healing and reconciliation require a certain spiritual orientation for it to succeed. Hence, a unique way in which pastors can provide care to survivors is helping survivors find religious and spiritual practices that bring solace and relief. Reconciliation is the work of God who initiates and completes in us reconciliation through Christ. Hence, Robert Schreiter argues, "reconciliation is more of spirituality than a strategy."⁴² However, it is important to note that the idea of taking spirituality seriously, just as most

⁴¹ Survivors are displaced physically but more so also spiritually, emotionally and psychologically.

⁴² Robert Schreiter, *The Ministry of Reconciliation: Spirituality and Strategies* (Maryknoll, Orbis Books, 1998), 14.

survivors did, does not mean caregivers overlook the role of other strategic interventions.

In view of that, the Empowering Pastoral Care model encompasses both spiritual and strategic practices, as outlined in the following section.

The following are important goals to consider when implementing the EPC model.

- a) Address lack of basic necessities
- b) Empower survivors to cope by supporting their efforts and strengths.
- c) Foster survivors' participation in community reconstruction activities
- d) Emphasize the importance of participants to share their stories

Churches can begin tending to survivors of political violence by making sure that the following steps are taken: (The steps outlined below may overlap or re-emerge depending on the existing needs of each survivor).

- a) Identifying the survivors
- b) Ensuring a safe space for the caregiver and the survivor
- c) Taking tangible steps to reach out and visit the survivor
- d) Creating a safe environment where there is not re-victimization
- e) Engaging the survivors, witnessing their stories
- f) Listening to and acknowledging the survivors' experiences
- g) Appropriately respond to disclosures
- h) Meeting the survivors' basic needs (food , shelter, medication, counseling)
- i) Referring survivors to other caregivers for education, information, counseling, livelihoods skills etc.
- j) Survivors coming to terms with the experiences

k) Survivors getting on with life, experiencing personal healing, growth and reconciliation

l) Survivors participating in acts of charity, compassion and social justice

Toward Empowering Pastoral Care

Survivor empowerment, mending brokenness and interpersonal relationship are central aspects to help survivors recover and adjust in the aftermath of political violence. It is important to note that the EPC model works for both categories of survivors, that is, the victims and the perpetrators. One of the premises of the EPC is that both victims and perpetrators have been wounded. “However, they are wounded in different ways and they pass these wounds on to subsequent generations.”⁴³ In his work with victims, Everitte L. Worthington noted how difficult it is for perpetrators to admit that they are wounded. He said, “because one group more easily recognizes its wounds and the other does not, it is easier to blame one group totally for the wrong doing.”⁴⁴ Thus, the EPC model encourages caregivers, pastors and churches to embrace and attend non-judgmentally to both sides, empathizing with both sides. No one (be it victim or perpetrator) should be left out in the healing and reconciliation process. Victims need help to face reality, engage their pain and lament, while perpetrators are helped to be accountable for their actions and recognize that the victims suffered. Helping caregivers on how to work with perpetrators, Worthington comments:

Perpetrators were also wounded, and their character was further damaged by their own despicable actions. They experience shame and guilt and have adjusted their self-image to incorporate their acts. Their own cruelty

⁴³ Everett L. Worthington, Jr., *Forgiveness and Reconciliation: Theory and Application* (New York: Routledge, 2006), 261. Worthington is a psychologist whose work is devoted to supporting research on forgiveness. He is a leader in the field of forgiveness research, teaching, publishing and dissemination.

⁴⁴ *Ibid.*, 261.

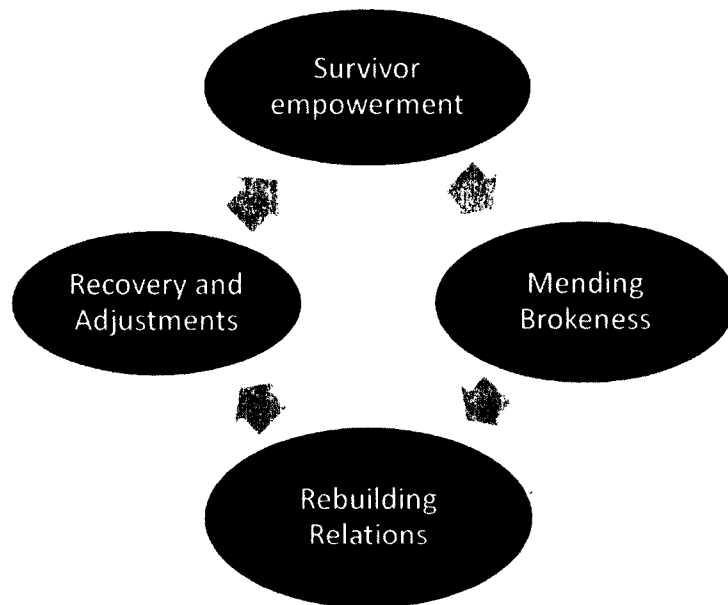
is difficult to deal with, so they distance themselves from their victims, devalue their victims further, and justify the suffering they have inflicted on the victims.⁴⁵

This is important information that pastors and other caregivers need to be aware of when offering care to perpetrators. From the research participants' stories, there was evidence of perpetrators who continue to justify the evil acts that were afflicted on victims. Churches and pastors need training to work with perpetrators and learn how to help perpetrators admit and stop their violations of human dignity. The perpetrators need to, "come to terms with loss of power and status and with the shame and guilt."⁴⁶ Caregivers need to embrace non-anxious and non-judgmental presence if they are to help perpetrators be redeemed. As indicated in the diagram below, all survivors need to go through empowerment, mending of brokenness, rebuilding of relations, recovery and adjustments, and back to empowerment as needs unfold.

⁴⁵ Everett L. Worthington, Jr., *Forgiveness and Reconciliation*, 267.

⁴⁶ *Ibid.*, 267.

Diagram 4. The Empowering Pastoral Care model



The diagram above represents a continuing sequence of interventions in a circular form. The diagram emphasizes the interventions rather than the connecting arrows or flow. The outcome from the interventions above is rebuilding of the lives, communities and systems as a whole. Through survivor empowerment, hope is rebuilt; mending brokenness helps survivors to name their pain and grief, and the community is strengthened when relationships are rebuilt. In the following paragraphs, I provide an explanation of each of the interventions.

Mending of Brokenness

The most important aspect is that the EPC model exposes survivors to loving and caring caregivers who can witness their pain. For healing to take place, it is important that victims engage their pain. As asserted by Parsons, in post-political violence situations, “bearing witness to suffering and violence is itself a mode of social, spiritual

and psychological healing.”⁴⁷ Effective pastoral care enables survivors to find their way back to humanity and to a sense of personhood, especially when their worthiness is being acknowledged. Through the EPC model, caregivers tend to the inner wounds of the survivors. Survivors indicated that, even after violence, wounds continue to hurt. Thus, mending of brokenness is significant. It is challenging for survivors to heal when they are still preoccupied and burdened by what was done to them.

In the EPC model, mending of brokenness and healing is a prerequisite for the reconciliation and peace-building processes. Important aspects towards mending of brokenness are acknowledging the woundedness and acceptance of one’s pain. Survivors need to be helped, through pastoral care, to accept that they are broken and have been hurt. Acceptance does not mean that the survivors are approving the evils acts that were done to them. Instead, acceptance means that the survivors accept reality of their brokenness and may be in need of help to move on. During the pastoral care processes, survivors are reminded how God cares when human beings ache and, also, how God comforts those in troubles. With the spirit of love and care, pastoral caregivers extend the message that God understands the feelings that the survivors have and that God is willing to journey with them. God, who is hope for the present and hope for the future, can be trusted to stand by their side.

Mending of brokenness can be done in various ways, depending on the context and culture of the survivors. Some use rituals, prayers and music to help face their vulnerabilities and start their healing processes. As described before, for the Shona survivors in Manicaland Province, one traditionally strategy for mending brokenness is

⁴⁷ Ross Parsons, “ Trauma and Mental Health in Zimbabwe,” paper presented at a workshop on Healing , Mandel Centre, Harare, Zimbabwe, July, 2011.

through palaver gatherings.⁴⁸ At palaver gatherings, community members are present for each other. They support each other as they tell each other that they are in it together.

Worthington suggests that:

Testimonials, memorials, and ceremonies are good ways for publicly acknowledging the suffering of victims and promoting healing. A focus should not be on the harm and cruelties perpetrated but on helping people grieve. A focus on a better future where healing takes place will help promote the healing.⁴⁹

Such an experience toward healing is yet to be realized in Manicaland province.

Through the EPC model, churches can begin the help survivors make fresh beginnings and accessing the power of hope which transforms their lives.

Survivor Empowerment

Empowering survivors is an essential ingredient of pastoral care in post-violence situations. Empowering as a practice of pastoral care seeks to enable survivors transform pain into some constructive energy. “We empower survivors’ because as asserted by Thornton, “we recognize that those who are suffering are the primary agents of change and not simply victims of circumstances.”⁵⁰ The empowerment takes various forms and shapes. It could be economic empowerment, emotional or social coping skills empowerment. Empowerment also comes through education, information and communication. Education is a very important aspect of empowering survivors in the aftermath of violence. In a situation where survivors have experienced a profound sense of powerlessness, there is need to equip them with various life and coping skills for personal well-being. Survivors need coping, relational and economic enhancement skills.

⁴⁸ This is a traditional and informal gathering in villages where individuals learn difficult aspects of life.

⁴⁹ Everett L. Worthington, Jr., *Forgiveness and Reconciliation*, 267.

⁵⁰ Sharon Thornton, *Broken yet Beloved*, 149.

When equipped with appropriate skills, survivors can beneficially participate in the life of the societies of which they are a part and learn to integrate trauma into their lives.

Considering the sentiments of the survivors, most of them have had their internal or external coping capacities shaken, and all of a sudden, they find themselves not having adequate tools to face the problems and challenges caused by violence. In such a situation, being equipped with the necessary skills and information makes a whole lot of difference. “Research has shown that informed knowledge about the consequences of violence can normalize these consequences and make it easier for people to engage with and support each other.”⁵¹ Thus, it is important that churches organize circles of care and educational circles where survivors learn about the aftermath of political violence, resilience and trauma care.

Through pastoral counseling, survivors are helped to define their problems, list options and decide which option helps them start to heal. This means that the caregivers need to offer their time and energy to visit, sit down with and listen to the survivors narrating their stories. By doing this, caregivers are demonstrating an opportunity to host the incarnate God.⁵² I say so because it is God who is the primary care-giver and God who uses other humans to show His love, as in the story of the Good Samaritan. The sacred time, that is set aside to listen to the pain and groaning of the other, is something that survivors will live to remember, and it is also therapeutic. It does not matter whether the empowerment is done through the palaver gatherings or through one-on-one

⁵¹ Ervin, Staub, et al., “Psychological Recovery, Reconciliation and the Prevention of New Violence: An Approach and Its Uses in Rwanda,” in *Peacebuilding in Traumatized Societies*, ed., Hart Barry (Lanham, MD: University Press of America, 2008), 131-54.

⁵² Susan Holman, *God Knows There is Need: Christian Responses to Poverty* (Oxford: Oxford University Press, 2009), 54.

mechanisms of care; the important issue is that survivors have a safe place to share their experiences. Regrettably, one hundred percent of the interviewees in this study indicated that they have not yet had a safe opportunity and space to share. Empowering helps survivors in what Jerrold Greenberg terms “selective awareness.”⁵³ For instance, during pastoral counseling, survivors like Pasita can benefit from learning to practice selective awareness. Selective awareness is a concept which states that, instead of being consumed by the negative impact of exposure to political violence, survivors learn to perceive the impact of political violence as less distressing when they focus on the positive aspects and less on the negative ones.⁵⁴ Pastoral counseling can be used to help survivors learn to choose what to focus on during crisis. “It is all about saying, even if the situation is so bad that it couldn’t possibly get any worse, I choose to focus on the fact that things have to get better.”⁵⁵ Survivors need to be selectively aware of positive aspects of themselves as well as their situations. They should be enabled to avoid unnecessary risks. In that way they are able to maintain a stable equilibrium. The EPC model empowers survivors spiritually, psychologically, emotionally and physically, thus increasing the chances of having their needs met and distressful issues addressed. Overall, EPC model teaches survivors to come to terms with what happened and focus on positives, rather than spend time bemoaning what they cannot do.

Rebuilding Relationship

Throughout the interviews, impaired social cohesion was identified as one of the causes of continuous suffering. One hundred percent of the interviewees emphasized

⁵³ Jerrold S. Greenberg, *Comprehensive Stress Management*, 9th ed. (New York: McGraw Hill, 2006), 109.

⁵⁴ *Ibid.*, 109.

⁵⁵ *Ibid.*, 110.

the point that healthy, supportive and harmonious relationships are central to healing and reconciliation. The recreation of relationships is significant in holding the African social fabric together. During times of crisis, when intact, the African social fabric has functioned as a buffer against the negative aspects of political violence and has maintained harmony. Effective relationships within communities and with spiritual powers have protected survivors from the effects of stress and trauma. As asserted by Molefi Kete Asante, "African worldviews are deeply concerned with the ongoing harmony among all realms of creation or life. When this harmony is disturbed, spiritual values place great expectations in resolving human conflicts or re-harmonizing with the created order."⁵⁶ Interpersonal relations and communities, as extended kinships, give survivors their internal stability. For that reason, pastoral care practices, that promote strong support system and sense of community, enhance the healing and reconciliation processes. It is important to note that it is not numbers that count for one to have strong support systems; what matters is the development of even one special caring relationship that makes a survivor feel someone cares about them.

It is important that survivors find a community to share with, especially when they are falling into cracks. Herman speaks to the importance of community, when dealing with trauma, by saying, "a supportive response from other people may mitigate the impact of the event, while hostile or negative response may compound the damage and aggravate the traumatic syndrome. Sense of self can be rebuilt in connection with others."⁵⁷ Through pastoral care practices, survivors are encouraged to find professional help where necessary. The survivors need to learn that getting help from other people is

⁵⁶ Molefi Kete Asante, *The Afrocentric Idea* (Philadelphia: Temple University Press, 1987), 172.

⁵⁷ Judith Herman, *Trauma and Recovery*, 61.

not a weakness but a significant coping skill. We can see this in the New Testament story of Mary and Martha who by saying, if Jesus were here; our brother would not have died. For these two asking help from Jesus was a way of coping. Likewise, survivors need to learn that too. What is important is for survivors to learn to keep in touch with themselves and be able to recognize when they need help. Lastly, implementing the EPC model is just the beginning of more wide-ranging interventions. It is an attempt to help survivors put together pieces of their lives and help them reconstruct some kind of functional future. As survivors receive pastoral care, attention should be put on the survivors' responses and the ever changing impact of political violence.

Lastly, from the interviews that I held with survivors, it is clear that the situation on the ground calls for churches in collaboration with other organizations to demonstrate abundant love and care to both perpetrators and victims. "These responses have to be tempered by compassion and qualified by competence. The bottom line is to meet the needs of the most vulnerable in the community. The quality and quantity of the response from the Christian community should reflect the levels of commitment that are demanded of Christians as followers of Jesus Christ."⁵⁸ Thus, pastors and churches need the skills to assess the impact of violence and for them to be effective in offering care to survivors. While the EPC model has the potential of facilitating healing, it suffices to say that there are challenges that can be faced by those who want to implement it. The challenges will be discussed in the upcoming chapter.

⁵⁸"Statements on Public Issues," *Ecumenical Review* 59, no. 1. (January 2007): 25- 30.

Chapter 8

CALL TO ACTION: ENGAGING CHURCHES TOWARD REBUILDING

Mazvita : “Thank you for taking the time to participate in this interview. Does anyone of you have any last words before we part?”

Participant 1: I’d like to say, after having talked about all this, which I am happy we had time to talk about this. I hope there is a way you can pool together this information and come up with something. God may be using this study for something. Maybe there is a word that needs to be sent out. If only we can have the chance, because this research is about contemporary issues and people in communities are being affected. We cannot afford to just watch and do nothing. These are the real issues on the ground. As churches I wish we could see this presentation and learn about what works. In that way, as churches we may become relevant to the world and in our ministries.

Participant 2: Truly, touching on the real aspects of life is very important. This is what is expected of how live churches should be (*chechi mhenyu*) You know what, survivors know what is expected of the Church, but at times, we as a Church do not exercise the potential which is within us. But then, if only we can bring the result of this study into something that could help, we would appreciate it. Truly speaking, we need to push forward with what we see helpful for the survivors.¹

The responses above indicate the need for dissemination of the findings on the grass roots levels. The participants’ views underscore how necessary it is to have programs that help train the churches’ ways of responding to survivors in the aftermath of political violence. From the interviews, it is clear that churches can no longer afford to ignore the plight of survivors; there is a call to act. As asserted by Robert McAfee Brown, when we hear the cry, “I am hurting,” we must take it seriously.² It is clear from the research participants that the villages of Manicaland Provinces have scores of voices that are crying, “I am

¹ Pastors’ Focus Group, interview by Mazvita Machinga, Manicaland Province, Zimbabwe, September, 2011.

² Robert McAfee Brown, “Liberation Theology: Paralyzing Threat or Creative Challenge,” in *Mission Trends No.4: Liberation Theologies*, ed. Gerald H. Anderson and Thomas F Stransky (New York: Paulist Press, 1979), 20.

hurting.” And churches are called to be caring partners and witnesses to the experiences of survivors.

In this discussion chapter, I am back in Zimbabwe and do what the participants requested. I report to survivors, pastors, churches, local leaders and government representatives on what pastoral care practices help survivors, and how churches can be agents of healing and reconciliation. I begin by thanking the audience for being part of the study and for coming to the feedback meeting. In my presentation, I will highlight several lessons learned from my study and, also, from the scholarly work of others. As indicated in Chapter 4, I will state that survivors, after exposure to violence, have been impacted positively or negatively, in ways that either put them at risk of biopsychosocial and spiritual disturbances, or in ways that reinforced their resilience. I will also present the various themes that emerged from the survivors’ stories which effective pastoral care should address. The following is a recap of the themes that emerged: displacement, disconnection, disempowered distress, fragmented and polarized communities, uncoordinated efforts of care interventions, transpersonal resilience and hope. Pastoral care practices that do not address the themes above will not effectively facilitate healing and reconciliation. The cases in this presentation will illustrate how pastoral care practices are needed to mend brokenness, enhance survival and coping skills, empower, liberate, rebuild communities, and guide survivors. I hope that, after the presentation, the audience will have gained an understanding of survivors’ needs and the various ways in which churches could offer effective pastoral care in order to facilitate healing and reconciliation.

Presentation to Survivors, Churches, and Community Leaders

Presenter: Mazvita Machinga

In this presentation, I am going to state the themes that emerged in response to the primary question. I will also mention various cases and end by offering a theoretical framework for pastoral care ministry in post-political violence situations, called the EPC model of pastoral care. This model is a theory of care that brings healing and reconciliation. I want to state in advance that the EPC model is a contextual, multidisciplinary, collaborative, and holistic. It empowers survivors to heal their wounds and restore relationships in fragmented, contentious communities. By means of this model, I hope to inspire churches and caregivers to hold on to the divine calling of reaching out to those in distress. I present the EPC model as a tool churches could use to facilitate healing and reconciliation. The necessity of pastoral care in the aftermath of violence should not be undervalued and this is the focus of EPC. From the stories that survivors shared, I learned that survivors' needs vary and so do the pastoral care practices that churches offer. As I listened to survivors narrating their stories, I felt the echoes of hurting voices. From the emerging themes, such as displacement, disconnection, disempowered, hope, and coordination, I put together what constitutes effective pastoral care practices that address such issues and facilitate healing and reconciliation in Manicaland Province.

Survivor Stories that Show Effective Pastoral

During the violent days, many homes in communities were burned and destroyed; this is not something new to all communities. One of the survivors, I will talk about, is Samuka. Samuka has been a chairperson for the men's group at his local church, and he

and his family were being targeted. He heard that his name and those of other villagers were listed in a log book by perpetrators, and plans were underway to hurt them. After sensing danger, Samuka and his family ran away for fear of violence. As soon as they left, their home was burned. The grass roofs of their houses were destroyed. Their goats and chicken were seized. They were left with the clothes on their backs. Months later, after the call for national healing was made, Samuka decided to come back to the same community where the bad things had happened to him, since that was his home. He came back to a home which is supposed to be his place of rest, but now it is a place of anxiety and not knowing what will happen to him the next day. What was done to his home and his family is entrenched in his soul. Looking at the rubbles of his houses, Samuka feels hopeless and confused. Samuka and his family no longer have their home and livestock. He has to start all over again. Violence tore apart his basic human relationships and sense of connection. His positive value of self and of his belief system, which gives meaning to life, was undermined. The world was no longer a safe place for Samuka and his family. But then, notice what happened to him. His church family did not come forth when they heard he was back. They were afraid. All of a sudden, Samuka sees himself not having a place to tell his story. Samuka has no place to voice the experiences of his suffering. He is feeling alone in this community which used to live as one big family. Isolation increased his pain and suffering. Violence has displaced Samuka and his family. After some days staying at this destroyed property, there is only one person from his community who was courageous to visit him. And this is what he said:

Ndakaenda kumba kwake ndikati ndizvozvakaitika izvi, come let us clear all the rubbles and see if there are any metal tools we can keep. I asked what their pressing needs were at that time. Others did not come to help.

Samuka reported that he felt betrayed by his church family. You people you never stand by my side in the time of need.³

[When I heard that Samuka had come, I went to Samuka's home, after a couple of days when I saw that it was safe. I empathized with him, and I asked if I could help him clear the rubbles and see if we could recover any usable metal tools that might not have been destroyed by the fire. I asked what his pressing needs were at that time. Others did not come to help. Samuka reported that he felt betrayed by his church family. You people, you never stand with me in the time of need.]

From this story, the key insights are that, in order to facilitate healing and reconciliation, survivors like Samuka need a sense of connection and belonging so that their basic needs are addressed. Therefore, churches have a role to play in helping address the lack of basic needs such as food, shelter, clothing and medication amongst survivors. The participants in this study felt that being survivors means you are recovering from displacement, and that it is important that churches address the survivors' physical needs. As stated by Lederach, displacement connotes loss of place and feeling lost.⁴ That is exactly what happened to Samuka. Effective pastoral care in Samuka's story would mean a care that helps alleviate his distress and a care that enhances his sense of belonging. Samuka does not feel cared for if the community and his church ostracize him and his family.

Secondly, Samuka's story teaches us that survivors have been wounded and there is a need to attend to their emotional and social needs. Samuka needed a safe place to express the grief he felt. "People live on best after calamity, not by utterly repressing their grief, but by facing it."⁵ Churches can make a difference in the mental health of survivors like Samuka by offering space where survivors can express their grief before God and one another. Churches have the responsibility to journey with survivors as they

³ Chigere, interview by Mazvita Machinga, Manicaland Province, September, 2011.

⁴ John Paul Lederach and Angela Jill Lederach, *When Blood and Bones Cry Out*, 59.

⁵ F.W. Dobbs-Allsopp, *Lamentations* (Louisville: John Knox Press, 2002), 37.

bring the reality of their hurt before the throne of God. Samuka and other survivors' dignity have been destroyed, and so they are looking for a place which helps them rebuild and reclaim their dignity as precious human beings. This is the type of pastoral care that survivors need. Pastoral care, that makes a new beginning possible and a hopeful future, is all they are looking for. By visiting and supporting Samuka, Chigere was making this new beginning possible. He was illustrating God incarnate who revives hope for the future. When churches in Zimbabwe sit down with the survivors and share their burden, they are fulfilling the call to pastoral care. By his presence and care, Chigere's pastoral visit was an expression of God's steadfast love to those in distress. In support of survivors, churches need to support and encourage through ministry of presence and livening the sense of hope for a better future. Samuka needs love, shelter, and unconditional acceptance. This can happen through pastoral care. One must remember that survivors need someone to walk by their side as they come to terms with what happened to them. Pastoral care practices, that Samuka, Zinwe and others need, are those that help them find courage with which their situations may be confronted. They needed physical, psychological, emotional, economic, social and spiritual healing.

Another story which helps us see what is expected of us as churches is that of the Hamuna couple. They went to their local pastor crying and sharing how they did not have any peace at home because of thinking about their sons. They just wanted to know the whereabouts of their sons' bodies and no one seems to have been giving them an ear. By this time, the whole community knew that the couple's two sons, one in his twenties and the other in his thirties were taken by unknown strangers in the company of one of the most feared local army commanders. Since that time, it is has been three years, the

Hamuna family has not seen its sons. All they have heard is that their sons were murdered. No leads, as to the whereabouts of the remains of their sons, have been offered. Violence has led to enormous insecurity and the Hamuna family stays hyper-vigilant. Even if the family members show some sense of bravery they are scared of their lives too. After hearing the Hamuna's story, the pastor did not know what to do with what he had heard. He was numb and filled with sympathy for the Hamuna family. The pastor prayed with them and gave them some Bible verses to go and read. He promised them that God knew all that happened, and He will comfort them. The pastor told them that, "inguwa yacho iyo tiri kurarama, zimhepo richapfuura, zvinotoda kushinga Mwari wenyu anoziwa."⁶["Unfortunately, the period we are in is very difficult and testing. God knows what happened to your sons."]

The two sons were abducted because, "zvanga zviri kuzi you are not walking the same path with us."⁷ [They were taken because they were accused of not being on the side of a certain political group.] They went to their pastor, asking for help, because the police could not help them in any way. Here is what the family said to the pastors:

Hatisati taziwa kuti wana wedu wakawigwa papi ehe kurikutaurwa zvekurekererana. Taingada kuziwa kuti wana wedu wanozi wakafa wakawigwa papi.⁸

[As of now, we do not know the whereabouts of our two sons or where they were buried. It is not easy for us to accept this message of forgiveness and reconciliation. We need to know where our deceased sons are; then we can feel better.]

This family's coming to church confirms what Jonasi one of the participants said, "the church is the only source of hope for most survivors." They were told by local

⁶ Pastors' focus group, interview by Mazvita Machinga, Manicaland Province, October, 2011.

⁷ Tafara, interview by Mazvita Machinga, Manicaland Province, September, 2011.

⁸ Pastors' Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, October, 2011.

authorities not to keep talking about the disappearance of their sons. There is no doubt that the Hamuna family has been suffering; they need consolation and a mechanisms that provide them with a sense of protection. As survivors, they need a safe place to share their stories. They need a place to lament. Like the Hamuna family, there are many more survivors who have wounds that need attention in your communities. Through pastoral care, a platform is provided for Hamuna to face reality. Through pastoral counseling, the Hamuna couple needs to be helped to process their grief. The Hamuna family is experiencing powerful emotions; sadness, anger, pain and helplessness and such emotions need to be validated. In other words, I am saying that mending the brokenness is one of the most important functions of pastoral care without which no healing and reconciliation can take place. Because the capacity to heal is innate, pastors need to be trained to help survivors access that capacity. This requires listening, compassion and knowledge of healthy coping skills. This is why one hundred percent of the participants reported that there is need for pastors to be trained in skills, such as basic counseling, non-violence practices and conflict transformation. In this way, they can effectively work with grieved survivors like the Hamuna couple and other survivors. Participants also agreed that, in so far as ministerial training is concerned, political violence in Zimbabwe has been a new phenomenon. Thus, pastors are not skilled to help survivors process their painful traumatic experiences.

Churches should enhance their ministerial training programs to include contemporary issues. They should move away from the traditional narrow focus of training in Evangelism and Christian Education only. The church is called to be a healing community, and it fails to be relevant when it only attends to one component of human

nature. Indeed, prayer and scripture play a role, but, as a grieving family, the Hamuna couple needed more than prayer and scripture. Effective pastoral care for them would attend to their spiritual, emotional, psychological and physical needs. By now, there should be awareness of some important characteristics of effective pastoral care in post-violence situations, namely those practices that ensure that survivors' basic needs are met, and those practices that help survivors to tend to their wounds.

As mentioned before, the term 'survivors' refers in this study to both victims and perpetrators. It is important to highlight the need for care to be given to both categories. I have stories of perpetrators who also sought pastoral care. One example is Jephtha. After having been involved in terrorizing people during the disputed national elections, Jephtha visited his pastor. He confessed to him what was worrying him. He told his pastor that his relations with most members in his community were bad. This prompted him to come to church. Jephtha reported that during the violence period, he used his car to ferry perpetrators from outside areas to his village. There, he watched people being assaulted and homes being destroyed. After the destructions and the beatings, Jephtha escorted the militia back to where he had picked them up. Jephtha was concerned that he was no longer fitting in his own community. Community members were not interacting with him and his family. This was affecting even his children. He told the pastor:

I do not have any way to go, I feel bad with what I did. Pastor, I drove my vehicle to go and collect militia .I do not know what to do to interact with people in my village again. I thought you as a minister you could help me. I need to be part of the community; but is hard because no one trusts me. People are shunning me. I know what I did is wrong, I was promised money and for a year, I have not yet received any cent.....⁹

⁹ Pastors' Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, September, 2011.

Many community members watched militias doing wicked things to human beings, livestock, and household properties. They did not know what to do. There a number of lessons from Jephta's story. First, Jephta realized the horrible things that he did. "Mucommunity macho haasisina peace." ["In the community Jephta does not have peace."] He is self-condemning. He comes to the pastor so that together they can work towards rebuilding broken relationships with his village. He needs guidance as to how he can make things right with the people he wronged. Thus, churches need to offer non-discriminating pastoral care and extend non-judgmental ministry to survivors like Jephta too. He needs redemption, too. As everyone knows, churches are part of the communities in which one is located. Thus, everyone's doors need to be open to survivors who need pastoral care.

Secondly, Jephta needed to be part of the community but did not know how to integrate. Survivors of all kinds should feel free to approach local pastors and share their struggles and joys. By attending to Jephta, churches are embarking on a witnessing role for the cause of Jesus Christ, demonstrating a clear witness of love and care. As churches, we respond to God's calling to those in distress by sitting down and listening to the survivors' stories. Churches need to take time to dialogue with survivors; condemning them also will not be helpful in any manner. Jephta needed a place where he could tell his story, share his guilt, and be met with compassion without being ostracized or judged. He and many other perpetrators need to experience some forgiveness of God through rituals. For genuine healing and reconciliation to take place, perpetrators need to show remorse and say "sorry" to those whom they hurt. Where necessary, perpetrators need to make some kind of restitution, even if it is symbolic.

One more story is that of Tamika. Tamika invited a pastor to his home. He is one of the survivors who felt the need for cleansing. He is one of the few individuals who admitted the wrong they had done. He felt strongly that he needed some spiritual intervention to be able to confront the spiritual forces that were haunting him at his house:

Ndaida kuti mumbouyewo konamatawo kwangu uko, nguwa yekadai iya yenoise maoko angu ari dirty. Dai kumba kwangu kukamboridzwa hosho pamwe zvimweya zvetsvina zvingatiza. Ndapota hangu musataurire wana..... ndinovictimizwa. Ndakaita zvese izvi because of kupiswa kubva kumusoro saka ndaipisawo wanhu.¹⁰

[I am wondering if the pastor and the Church can come to pray and carry out some cleansing rituals for my home and confessional rituals. My hands are dirty, and I am not feeling okay. During the violence times, I did bad things. I was doing this because of the pressure that was coming from authorities.]

As churches, we need to know that perpetrators are also victims at times. They need church communities to help redirect their energies from guilt, shame, anger to constructive activities. Tamika is living with all this guilt and the illusion that he was going to be compensated for what he did. Here he comes to a pastor with his heavy heart, and bold enough to tell the pastor his story. We can see from Tamika's story that at times people take part in violent acts because they too are being threatened and would be victimized if they refuse to obey orders. This was the situation with Tamika. All he needed was a caring community that could take time to listen to his story. So, just like with victims, caregivers should provide willing perpetrators with information about, and links to, available support services. They should also offer assistance to perpetrators when formal services are limited. Working with perpetrators should just be as important

¹⁰ Pastors' Focus Group, interview by Mazvita Machinga, Manicaland, Zimbabwe, September 2011.

as working with victims. A significant point to consider when working with perpetrators is to hold them accountable, lovingly challenge their use of violence and provide them with services help them change their behavior. This is in line with the mission of the Church, to bring good news to all regardless of race, culture or status.

Finally, churches need to collaborate with other service providers in and around their locality. As asserted by Enns et.al, it is important for churches that, “you nurture and strengthen support networks so that together you serve one another like good stewards of the manifold grace of God.”¹¹ One of the pastors, who participated in the focus groups, has been proactive in guiding his community to engage in constructive activities. These activities have been done as a way to increase social cohesion, break walls of hatred and enhance reconciliation. One experience, that this pastor found effective, was that of mobilizing community members to engage in interactive community development activities. This time, they thought of working for a common good by engaging in a community project to repair the mortuary at their local clinic. The mortuary had been out of service for more than two years, and the community was travelling 30 miles to access a mortuary when faced with death. Even though there was tension in the community, people cooperated because they felt at home with their local pastor facilitating the project. In liaison with the local chief, the pastor invited community members to palaver gatherings where they discussed the type of community they want and how, as a community, they could work together to rebuild and start to live together in harmony. As the discussions of ways to work together for the common good of their community went on, community members from different political parties began to relate to each other and

¹¹ Fernando Enns, Scott Holland and Ann Riggs, *Seeking Cultures of Peace: A Peace Church Conversation* (Telford, Pa.: Cascadia Pub. House, 2004), 153.

learned to respect each other's opinions. They were starting to learn skills of co-existing. Under the leadership and guidance of this pastor, survivors rallied together to repair their mortuary.

The interaction helped to improve the relationships between survivors. By the time the project was completed, the community even decided to move on to another project. Everyone was so happy that there was new life in the community. What an amazing story this is. Whenever he found time, the pastor took the opportunity to meet with individuals and discuss the importance of what they were doing; and he got feedback. Here is a pastor who cared for the souls and the lives of survivors. Survivors in this community were liberated from the feelings of hurt and hate. Caring through engaging in tangible activities is one way that all the participants mentioned as vital for facilitating healing. The importance of bringing the perpetrator and the victim together, making the two people come face to face so that they value each other as co-human beings, cannot be overemphasized in the process of healing and reconciliation.

What do we learn from this success story? We learn that churches are called to be communities that help survivors be reconciled to God, to others and to themselves. Reconciliation happens when survivors' needs are identified and addressed in tangible ways. This pastor is a model of how churches are faithful in nurturing healing, and so all members can also be models like this pastor. Inspired by these stories that I have shared, each of us can be faithful by thinking of ways in our communities to help make a difference in the lives of survivors. As churches we are called to respond appropriately to the need for pastoral care, education for prevention and social ministry. How does one do that? Pastors need to develop skills which are helpful in working with people who have

been subjected to violence. Pastors need the skills to help survivors confront the powerful and intrusive nature of traumatizing situations. Having shared stories and discussed the findings of this research, I end by explaining the Empowering Pastoral Care (EPC) model, which can be a helpful as each of us ventures in journeying with survivors.

The Empowering Pastoral Care Model: An Action Plan

The EPC model brings a rigorous theological understanding of pastoral care in post-violence situations. Apart from attending to the needs of the survivors, the model includes opportunities for appropriate training of clergy and laity, as well as enhancing the churches' capacities to engage in local action to overcome the challenges that survivors face. The model is a theoretical framework with criteria and practical guidelines for implementing a ministry of pastoral care in post-violence situations. In this study, the term "*empowering*" refers to equipping and resourcing survivors to cope with the effects of political violence. The EPC model is a holistic approach in addressing the needs of survivors of political violence in which churches work together with other agencies to facilitate healing and reconciliation. The aim of the EPC model is to enable churches to become "pastoral care competent" in post-violence situations. EPC model fosters human wellness and prevents further harm to human beings, *komizo*. The EPC model addresses the collective psychosocial, spiritual, economic and political dimensions of the problems that may come as a result of exposure to political violence. The model acknowledges the fact that spiritual life is as important as biological, emotional or social life. Thus, it attends to the various human aspects. In EPC, pastors sometimes offer direct care services, while in other cases, care is offered through referrals to other service providers in and around a community. The integration of the diverse ways of care enables

survivors to return to functioning wholeness. EPC is a model that is life-giving, that lifts people, and brings light to new life possibilities.

The Empowering Pastoral Care Model: Limitations

When it comes to empowering grassroots levels, caregivers have to meet the survivors where they are at the point of need. Caregivers should not just bundle survivors together without careful assessment of the impact of violence. Deliberate effort should be done to address individual needs but, at the same time, maintaining the Abantu phenomenon. That is not easy in collectivistic societies like Zimbabwe. This calls for trained pastoral caregivers to implement the model. The model is also time consuming in that there is much time needed to spend in establishing links and networks which will eventually work in partnership for holistic care of survivors to take place. Unfortunately from the interviews, churches in Manicaland need to learn better to collaborate and work with others for the good of the society. They have not been doing this. Instead there have been individualized efforts with limited impact. It is high time churches work in cooperation with each other; understand other agencies' approaches and incorporate other disciplines into the healing and reconciliation efforts. In order to achieve empowerment, mending of brokenness and recovery of relationships, EPC advocates for a holistic approach that involves various interested and able parties at different levels.

Another challenge that this model faces is enabling healing and reconciliation even in the midst of ongoing violence and in the absence of legal and political structures that protect survivors. Even though in Manicaland, there is talking about post-political violence, there are still pockets of violent incidents going on in the province. As asserted by one of the interviewees, "we now have structural violence, where the perpetrators are

using local structures to instill fear and intimidation in communities.” While churches should be taking the lead in the healing and reconciliation process, through the EPC model churches have to maneuver their way through the hurdles at grassroots levels and continuous violence.

Finally, healing and reconciliation can happen if survivors receive care that best fit the demands of their situation. In Zimbabwe and many other post-conflict situations, there are clearly structural causes which include poverty, political oppression and gross human rights violations which have been making pastoral care efforts challenging. The gap that arises in interpersonal contexts, such as family and community, extracts an enormous toll for the rebuilding of communities and lives. Situations like this have stretched the survivors’ coping mechanisms to limit, making pastoral care interventions more challenging. However, this does not stop churches from offering pastoral care as God guides them. Churches are not to be the only players in the healing and reconciliation process in Zimbabwe. Instead, the interviews show that churches are certainly important players in the process of national healing and reconciliation in Zimbabwe. For the EPC model to be effective, religious communities need to team up with psychotherapists and other organizations to develop mental health programs, such as services that provide wraparound support in the aftermath of political violence. Every pastor and every church that implements the EPC model of care, must know that they cannot do it alone. There is need for them to utilize extended networks of resources that are beyond their congregations.

CONCLUSION

In an effort to call for an interpretive understanding of effective pastoral care practices in post-violence situations, this dissertation offers a grounded theory that addresses the collective psychosocial, economic and political dimensions of the problems that came as a result of exposure to political violence in the Manicaland Province of Zimbabwe. Political violence robs people of identity, dignity, and personhood, a situation that they grapple with after the violence is over and even for the rest of their lives. The feedback from the research participants demonstrated that, in post-violence situations, survivors respond differently to the impact of political violence. It is evident that, as result of horrible events that survivors have endured, some suffer predictable psychological harm while others undergo changes that they regard as highly positive. This understanding creates a broadened perspective toward response to trauma. The survivors' suffering is wide-ranging than physical and psychological, thus, pastoral care moves beyond verbal proclamation of healing, reconciliation, and theology; to empowering and life-enhancing practices. As demonstrated in this dissertation, some survivors need basic needs, such as food, shelter and clothing, while others need the restoration of disrupted lives, communities, coping skills and revised government policies. Using trauma and resilience literature, I have shown how pastoral care practices mitigate the negative effects of exposure to political violence and support survivors who bounce back.

Building on survivors' experiences and applying relevant theological, cultural, and cognate perspectives from various scholars, I have analyzed the survivors' pastoral

care experiences and identified significant functions of pastoral care as: healing, guiding, survival, empowering, liberating, reconciling, redirecting and rebuilding. These functions are realized through spiritual care, pastoral counseling and ecclesial care. This study recognizes the fact that healing and reconciliation in post-violence situations is profoundly influenced by the cultural, social and political milieu that the survivors inhabit, thus, a correlational approach to practical theology is indispensable. Tracy's revised correlational method provides dialogical possibilities for the various disciplines to be in conversation. The method has also been a useful method in helping the researcher explore the interface of theology, politics and culture. On the hand, Groome's practical theology method offers an opportunity to reflect on Christian practices and how they relate to real world situations. Groome's emphasis on reflective practices was, to a great extent, instrumental in helping me reflect on churches praxis of care. In addition, using Christian traditions as represented by Moltmann, Lester and Capps; Bonhoeffer, and also considering the Shona transpersonal perspective, I have taken the accounts and experiences of the seventeen research participants and three pastors' focus groups, in Zimbabwe, and put them in conversation. In so doing, my goal was to propose a model of pastoral care and a new theological construction, the theology of rebuilding.

In reflecting on the participants' experiences, political violence stifles humanity's functioning wholeness and holds back community development. Violence can immobilize survivors. Thus, pastoral care is offered to enable survivors transcend painful past and help them move forward with life. Given what I know now, three important guidelines when facilitating healing in post-political violence situations are: accurate assessment of the survivors' needs; the role of community; and the significance of a

“whole person” approach to care. Pastoral care practices that mend the survivors’ brokenness and restore shattered interpersonal relations will expose the survivors to new possibilities and help them reconstruct their future stories.

Because of the magnitude of the pain and suffering that political violence places on individuals and communities in Manicaland Province, the coming together of people in communities to work for common good is an important piece of the healing and reconciliation process in Zimbabwe. Hence, in collaboration with other stakeholders, churches should employ practices that seek to empower survivors physically, emotionally, spiritually, psychologically and economically. Spirituality, psychology, and culture must be integrated in order to achieve positive transformation, wholeness, and vitality. Churches should be proactive and advocate for humane treatment of survivors.

Finally, even though there is no one approach that has been found to be the most effective means by which to ease the distress caused by exposure to political violence, and while I do not accept the notion of a universal pastoral care model for post-political violence situations, I do assert that the range of pastoral care practices included in the EPC model goes a long way in mitigating human suffering and facilitating healing and reconciliation. If used at the right time and in liaison with the cultural context, the Empowering Pastoral Care model is a tool that can be used in deeply hurt and divided post-political violence communities. The practices have to be applied in a manner that respects survivors’ spirituality and culture. They should equip the survivors with necessary survival skills. Thus, churches need to provide the leadership to prevent more harm and to help survivors live to their full potential. Churches cannot afford to look from afar. They have a divine responsibility to partake in life-giving caring practices.

When churches engage the Empowering Pastoral Care model they are demonstrating a loving and caring God.

Implications of the Study

As a Christian response to the needs of survivors of political violence, this study is designed to be a valuable resource to inform and inspire churches of the role of effective pastoral care in facilitating healing and reconciliation. The study equally expands knowledge and challenges churches and grassroots caregivers to reexamine both the scope and effectiveness of their pastoral care practices. If the model proposed in this study works, it means that churches will have a tool to help them accomplish their role as agents of healing and reconciliation. Ultimately, the healed survivors will have the capacity to effectively engage in the development processes of the nation as a whole. Knowing that there is a strong correlation between violence and the lead up to presidential and parliamentary election in Zimbabwe, the study findings will help caregivers and policy makers understand the needs of survivors and prepare them to be proactive in designing interventions that alleviate human suffering. The most important implication is the study's ability to highlight the role of churches and reminds churches their responsibility to respond to the spiritual and other needs of the survivors in post political violence situations. Churches need to pull their resources together and explore the broader effects of political violence.

Future Directions for Research

The theoretical ideas in this work have been developed from my interactions with survivors in Manicaland Province. There is need for the theory to be applied, tested and studied so as to ascertain the efficacy of the model in facilitating healing and reconciliation for communities in Manicaland Province. Future qualitative research with a larger and more diverse sample of survivors should continue to build on this study's findings. As the developed pastoral care model is retrospective, it would be useful to develop a prospective, longitudinal design to explore whether and how survivors progress through the steps of spiritual coping and adjustment. Testing the ideas raised in this study in various churches' pastoral care ministries will enable communities and scholars to critique the model thereby contributing to further development of pastoral care in post political violence situations. Since there is a relationship between the traditional Shona culture and transpersonal perspectives, another significant future research will be to correlate the transpersonal dimension of the Shona culture with transpersonal psychology.

Finally, as survivors of political violence are at risk of serious psychological, emotional and spiritual problems, it is important that caregivers in Manicaland Province attend not only to physical needs, but to mental health and spiritual needs too. Psychologists in Manicaland need to develop instruments that can be used to assess constructs such as, hope and resilience. In order to achieve this, there is a need for an interdisciplinary collaboration between different mental health professionals and pastoral caregivers.

Appendix A
Consent Document

Researcher: Mazvita Machinga

August 14, 2011

Dear Research Partner,

RE: RESEARCH STUDY ON PASTORAL CARE PRACTICES

My name is Mazvita Machinga. I am a student at Claremont Lincoln University, Claremont, CA, in the USA. I would like to invite you to take part in my research. It concerns an exploration of the pastoral care that has been offered to you since 2005. I am working with you so that I collect what pastoral care practices were helpful to you. I am investigating the nature of effective pastoral care practices so that we might apply what is learned from your experience to help churches in Manicaland develop effective pastoral care programs that facilitate healing and reconciliation.

If you agree to take part in my research, I will conduct an interview session with you at a location of your choice. I will ask you to respond to a set of open ended questions. The interview session should last about 45- 60 minutes. With your permission, I will audiotape the sessions. At the end of the session you will be paid \$10 per hour for your participation and bus fare.

There are no foreseeable risks to you from participation in this research. There are no other personal benefits to you aside from the \$10.00 incentive for participation and the reimbursement of bus fare to the interview. I hope that the research will benefit your village community by promoting effective pastoral care practices that have not been thoroughly studied this way before. There will be no costs to you, other than your time and commitment.

The information that I obtain from you during the research will be kept confidential and in line with the ethical guidelines: respect for persons, beneficence and justice. I will store my notes and recordings in a protected, locked place. I will not use your name or other identifying information in any reports of the research. After this research is completed, I will save the recordings for possible use in future research by myself. The same confidentiality guarantees given here will apply to the future storage and use of the material.

Your participation in this research is voluntary. You are free to refuse to take part. You may refuse to answer questions and you may stop taking part in the study at any time.

Whether or not you choose to participate will have no consequences on you. If you have any questions about the research, you may call me at 020-65618. . If you agree to take part in the research, please sign the attached form

Please keep the second copy of this agreement for future reference.

I have read this consent form and agree to take part in the research (required for participation)

Appendix B

Research Sign Up Form

I _____ am willing to take part in the research study on pastoral care practices. I understand that the researcher from Claremont Lincoln University, Claremont, CA is hoping to understand the nature of pastoral care practices. I understand that I will be interviewed for 45-60 minutes. I understand that the benefits of this research will improve on and increase understanding of pastoral care practices that are effective in post political violence environments. I am taking part because I want to. I have been told that I can stop at any time, and if I do not like a question, I do not have to answer it. All records collected during this research project will be kept confidential and identified only by ID numbers rather than my name. I understand that the interview will be audio recorded and retained by the researcher for the purposes of the research study and possible scientific publications. I understand that if I have any questions about this research or research partner's rights, I may contact the researcher's faculty advisor, Associate Professor Duane Bidwell or the committee that reviews research procedures at the Claremont Lincoln University, Claremont, CA, 1-909-447-2500

Signature _____

Date: _____

Appendix C

Interview Questions

- 1) You are up and going, how are you coping since the past national elections?
- 2) What do you think are the most important ways the church has embarked on to care for survivors?
- 3) Tell me about your thoughts and feelings about the role of the church in this transition period?
- 4) What can you say have been the challenges for yourself, your community, and the church in the past three years?
- 5) Tell me about your experience (as an individual and as a community) during the violence period and in the aftermath of the violence?
- 6) What are your pastoral care needs in the aftermath of political violence?
- 7) Describe what has contributed to your survival or endurance?
- 8) If you wake up and you have a church that offers effective pastoral care what would be different from what is on the ground at the moment?

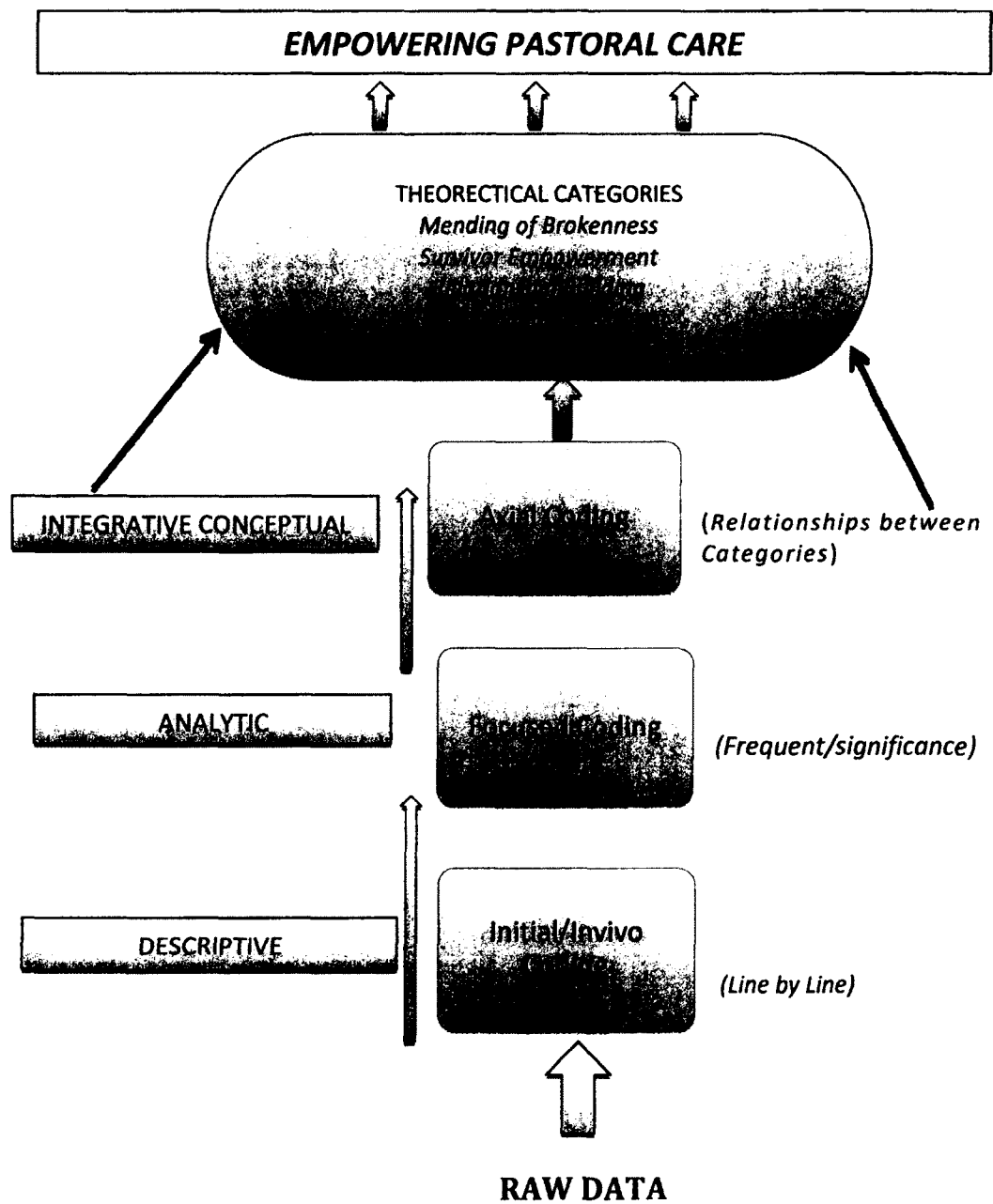
Appendix D

Focus Group Questions

- 1) How do you and your church care for the people in the aftermath of political violence?
- 2) What have you learned from survivors that can enhance your pastoral care practices?
- 3) What pastoral care practices did your church offered to the survivors?
- 4) Which practices were most effective in facilitating healing and reconciliation in the aftermath of political violence and why?
- 5) There is a road to be taken in this journey towards healing and reconciliation, describe this road?
- 6) What role does the church have in the survivors' journey? In the affected communities?
- 7) If you wake up and you have effective tools and skills to facilitate healing and reconciliation what would be different from what you have now

Appendix E

Grounded Theory Approach Applied*



*Conceptual outline taken from Kathy Charmaz *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis*. Los Angeles: Sage, 2011.

Appendix F

List of Categories

Common Themes from the Interviews

Rebuilding of broken lives

Displacement

Rebuilding of shattered communities

Disconnected

Churches - transforming agents

Disempowered

Vulnerable and Resilient

Transpersonal

Vulnerable and Overwhelmed

Distress

Community Support

Safety

Hope

Lament

Relationships

Fear

Redirect

Forgiveness

Appendix G

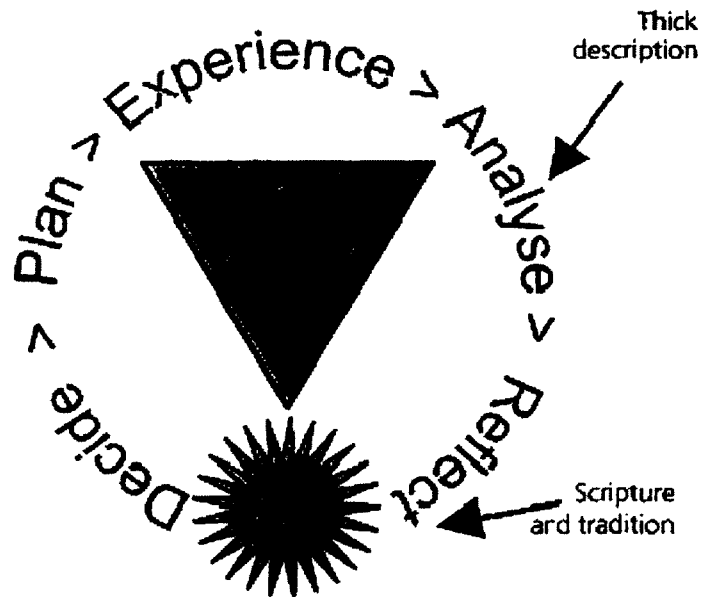
Table 2: Activities incorporated in the EPC Model

Area of Focus	Suggested Activities and Practices	Purpose of the activities
Survivor Empowerment	Circles of Care Community Service Project Community Conflict education Mentoring programs Capacity building seminars on effects of trauma	To reduce post-traumatic symptoms To reduce violence in communities Equipping with coping and self-reliant skills
Mending of brokenness	Circles of Care Prayer , meditation hymns, music and dance rituals Lament Community Service Projects Memorials for the dead Healing Bible Studies Palaver gatherings Pastoral counseling Mentoring programs	To reduce post-traumatic symptoms Rebuilding traumatized communities
Recovery of Interpersonal Relations	Circles of Care Involvement and service in the communities Educational Circles covering topics such as conflict management, anger management Community Service Projects Palaver gatherings- dialogue Establishment of scholarship and medication funds	Rebuilding relationships Sense of security Community work together to develop themselves and communities

Appendix H

Andrew Todd's Classic Pastoral Cycle*

Pastoral cycle developed from Todd.



* Judith Thompson, et.al, *SCM Studyguide to Theological Reflection* (London: SCM Press, 2008), 56.

The cycle involves:

- a) Exploring the lived experiences
- b) Asking theological questions and engaging in dialogue with various traditions and disciplines
- c) Reflecting the relationship between the experiences, theological traditions and other disciplines.
- d) Awareness of new insights and understanding towards improved or new praxis.
- e) Improved praxis, new situations and the cycles moves on.

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